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THE ATTIC NIGHTS OF AULUS GELLIUS:

TRANSLATED INTO ENGLISH,

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TRANSLATOR OF HERODOTUS, &c.

IN THREE VOLUMES.

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THE ATTIC NIGHTS OF AULUS GELLIUS.

BOOK XIII.

CHAP. I.

An accurate enquiry into the meaning of those words which are found in the first of Cicero's Orations against Anthony—"But many things seem to happen contrary to the order of nature and of fate [1]."—Examination whether those two words, " fatum *and* natura*," have the same or a different signification.*

MARCUS CICERO, in his first Philippic, has left these words: "I hastened to follow him, whom those who were present did not

[1] *Fate.*]—Cicero's treatise on Fate has come down to us in so mutilated a state, that it is not easy to collect from it what was his opinion on that subject. Whatever were his private sentiments upon it, as a philosopher, he would speak, as an orator, in popular language; according to which, a

not follow, not that I could be of any service (for I did not expect that, nor could I accomplish it); but if any thing to which human nature is liable had happened to me, (for many things seem to happen contrary to the order of nature and of fate) I should this day leave my voice a witness to the republic of my perpetual attachment to its interests." Here he uses the words *fate* and *nature*: whether he intends they should bear the same signification, and uses two words instead of one, or whether he has so divided and separated them, that *nature* seems to bear one meaning, and *fate* another, is, I think, worthy of consideration. And first, we must enquire how

man who died what we call a natural death, was said to die according to fate; whereas an accidental death was supposed to be according to the regular course of fate or nature. Some philosophers also made fate and nature the same. Alexander Aphrodisiensis concludes, after arguing the point, that fate is nothing more than the peculiar nature of each individual. He also cites Theophrastus for the same opinion.

Theophrastus, says he, clearly demonstrates, that according to nature and according to fate mean exactly the same.

See Lucan, ver. 91.

> Deus magnusque potensque
> Sive canit fatum, seu quod jubet ipse canendo
> Fit fatum.

which Milton thus imitates—

> Though I uncircumscribed myself retire,
> And put not forth my goodness, which is free
> To act or not, necessity and chance
> Approach not me, and what I will is fate.

he

he can affirm that many things may happen *(humanitùs)* according to the order of human nature, *(præter fatum)* in oppofition to fate, fince the plan and order, and unconquerable neceffity of fate is fo appointed, that in the will of fate all things are included, unlefs he has followed Homer's expreffion,—

Left, fpite of fate, you vifit Pluto's realm.

There is no doubt, however, that Homer here means a violent and fudden death, which may juftly feem to happen contrary to nature. But why he has called that fort of death contrary to fate, it is not our bufinefs to enquire, nor have we time for the inveftigation. However, it muft not be paffed by, that Virgil has expreffed the fame opinion as Cicero upon fate, as in his fourth book, where he fpeaks of Elifa, who fuffered death by force,

Since nor by fate nor her deferts fhe fell.

As if in dying, thofe modes of death which are violent do not feem to come by the order of fate. But Cicero feems to have followed the words of Demofthenes, a man of equal wifdom and eloquence, who has faid the fame things of nature and fate, in his excellent oration, περι στεφανυ. "He who thinks himfelf born only for his parents, awaits the natural and regular order of death; but he who fancies himfelf born for the fervice of his country, will meet death

that he may not ſee his country enſlaved." What Cicero ſeems to have called fate and nature, Demoſthenes long before called "the natural and regular order of death," which is that ſort of death which comes in the courſe of fate and nature, and is occaſioned by no external force.

CHAP. II.

On the familiar converſation of Pacuvius and Accius in the town of Tarentum.

THEY who had leiſure and inclination to enquire into the modes of life which learned men purſued, and to commit them to writing, have related this anecdote of the tragic poets Marcus Pacuvius and Lucius Accius. "When Pacuvius," ſay they, "was an old man, and afflicted with perpetual diſeaſe of body, he retired from Rome to Tarentum. Accius, who was a much younger man[1], in his way to Aſia, coming

[1] *Younger man.*]—According to ſome authors he was fifty years younger, yet he exhibited a tragedy under the ſame ædiles. Fragments remain of many of his tragedies, ſome of the fineſt of which are preſerved in the philoſophical works,

ing to Tarentum, visited Pacuvius, and being politely treated, and detained by him many days, read, at the request of Pacuvius, his tragedy of Atreus. Pacuvius, they said, remarked that his lines were sonorous and full of dignity, but that they seemed rather harsh and rugged. "What you say," replied Accius, "is true; nor do I lament it is so. Yet I hope that what I write in future will be better. For what we observe in fruits is true of the powers of the mind [2], those which at first

works of Cicero, and all are collected in the fragments of the ancient Latin poets, by H. Stephens.

Paterculus prefers him to Pacuvius, though he allows this latter to be a more correct writer. Horace, giving the popular judgment of his time concerning them, says—

> Ambigitur quoties uter utro sit prius; aufert
> Pacuvius docti famam senis, Accius alti.

Quintilian repeats nearly the same opinion of them.

[2] *Powers of the mind.*]—There are some excellent remarks by Dr. Warton, in his Essay on the Genius of Pope, which may serve to illustrate this opinion of Accius. He is speaking of the early signs of genius in a young man, and thus distinguishes the effects of opposite qualities: "If his predominant talent be warmth and vigour of imagination, it will break out in fanciful and luxuriant descriptions, the colouring of which will perhaps be too rich and glowing. If his chief force lies in the understanding rather than in the imagination, it will soon appear by solid and manly observations on life and learning, expressed in a more chaste and subdued style. The former will frequently be hurried into obscurity or turgidity, and a false grandeur of diction; the latter

first are rough and bitter, become afterwards mild and sweet. But those which are soft and smooth, and are mellow at first, do not afterwards become ripe, but corrupt. It seems therefore that in the mind something should be left for time to improve."

latter will seldom hazard a figure, whose usage is not already established, or an image beyond common life; will always be perspicuous, if not elevated; will never disgust, if not transport his readers; will avoid the grosser faults, if not arrive at the greater beauties of composition; the "eloquentiæ genus" for which he will be distinguished, will not be the "plenum, et erectum, et audax, et præcelsum," but the "pressum, et mite, et limatum."

A remark somewhat of a similar kind occurs in a fragment of Alexis the comic poet, preserved in Athenæus. It is thus translated by Mr. Cumberland, in his fourth volume of the Observer:

"The nature of man in some respect resembles that of wine, for as fermentation is necessary to new wine, so is it also to a youthful spirit; when that process is over, and it comes to settle and subside, we may then, and not till then, expect to find a permanent tranquillity."

The same idea is carried on in a subsequent passage, which also is preserved in the same place, and translated by the same person thus:—

"I am now far advanced in the evening of life's day, and what is there in the nature of man that I should liken it to that of wine, seeing that old age, which recommends the latter, mars the former; old wine, indeed, exhilarates, but old men are miserable to themselves and others."

Antiphanes the comic poet has struck upon the same comparison, but with a different turn, "Old age and wine," says he, "may well be compared; let either of them exceed their date ever so little, and the whole turns sour."

CHAP. III.

Whether the words neceſſitudo *and* neceſſitas *have diſtinct meanings.*

IT is a circumſtance worthy of ridicule, that many grammarians aſſert there is a great and material difference between *neceſſitudo*[1] and *neceſſitas*; that *neceſſitas* is a certain urgent and compelling power, *neceſſitudo* a certain law and bond of religious connexion, and this is its only ſignification. But as there is no difference whether you

[1] *Neceſſitudo.*]—Cicero confirms the obſervations of Gellius by his uſage of theſe words. In his oration de Haruſpicum reſponſis, he has, "ordo rerum et *neceſſitudo* for neceſſity; and in that for Roſcius, we find magnam *neceſſitatem* poſſidet paternus maternuſque ſanguis;" and in that for Sylla yet more clearly, "Si noſtram *neceſſitatem* familiaritatemque violaſſet." In both which places intimacy of union muſt be underſtood. Yet ſome old grammarians ſtill extant, inſiſt upon the diſtinction of the words.

Neceſſarius was commonly uſed for a relation. See for example Apuleius, p. 4. Price's edition.

Hunc talem quanquam neceſſarium et ſumme agnitum, &c. The following from Seneca is no bad commentary on the chapter before us:

"Officium eſſe filii, uxoris, et earum perſonarum quaſi *neceſſitudo* ſuſcitat et ferre opem jubet. See alſo Feſtus, at the word *neceſſarius*.

 ſay

ſay *ſuavitudo* or *ſuavitas*, *ſanctitudo* or *ſanctitas*, *acerbitudo* or *acerbitas*, *acritudo* or (as Accius in his Neoptolemus) *acritas*, ſo there can be no reaſon why *neceſſitudo* and *neceſſitas* ſhould be conſidered as diſtinct. In old books you uſually find *neceſſitudinem* applied to ſignify that *quod*[2] *neceſſum eſt*, but *neceſſitas* is ſeldom uſed *pro*[3] *jure officioque obſervantiæ affinitatiſve*, although they who are united by this *jus affinitatis familiaritatiſve* are called *neceſſarii*, relations. I have, however, in that ſpeech of Caius Cæſar, wherein he recommends the Plautian rogation, met with the uſage of *neceſſitudo* in the ſenſe of *jus affinitatis*. His words are theſe, *equidem*[4] *mihi videor pro noſtrâ neceſſitate, non labore, non opera, non induſtriâ defuiſſe*. I have written thus much upon theſe two words, ſince I read the fourth book of Sempronius Aſellio, an old writer of hiſtory, in which he thus ſpeaks of Paulus Africanus, the ſon of Paulus: " *Nam*[5] *ſe patrem ſuum audiſſe dicere Lucium Æmilium Paulum minus bonum imperatorem ſignis*

[2] *Quod.*]—That which is neceſſary.

[3] *Pro.*]—For the law and duty of reverence and affinity.

[4] *Equidem.*]—I ſeem indeed, according to the nature of our relationſhip, to have omitted no labour, pains, or induſtry.

[5] *Nam, &c.*]—" For Lucius Æmilius Paulus had heard his father ſay, that a good general would never engage ſtandard to ſtandard, unleſs the greateſt neceſſity obliged him, or the faireſt opportunity preſented itſelf."

collatis

collatis decertare; nisi summa necessitudo aut summa ei occasio data esset."

CHAP. IV.

The pleasant and wise reply of Olympias, the mother of Alexander, to her son.

IN many of the records left us of Alexander's exploits, and a little while ago in a book of Marcus Varro, entitled "Orestes," or "De Insania," I read that Olympias, the wife of Philip, wrote[1] a very witty answer to her son Alexander.

[1] *Olympias wrote.*]—Plutarch relates two different accounts of the conduct of Olympias on this point. He writes thus, "Eratosthenes says that Olympias, when she brought Alexander on his way to the army, in his first expedition, told him in private the secret of his birth, and exhorted him to behave himself with courage suitable to his divine extraction. Others again affirm, that she wholly declined this vanity, and was wont to say, *Will Alexander never cease to make Juno jealous of me?*" For the credit of the lady's understanding it is to be hoped that the latter is the true account. A scandalous story is told by some authors, of an intrigue with Nectanebus, king of Ægypt; but this is refuted by chronological reasons. Dion Chrysostom, in his fourth oration *de Regno*, relates a curious dialogue between Alexander

ander. When the youth thus addreſſed his mother, "King Alexander, the ſon of Jupiter Ammon, ſends

ander and Diogenes on this ſubject,—"Are you that Alexander," ſaid the philoſopher, "who is ſaid to be ſpurious?" At this Alexander bluſhed, and grew angry, but reſtrained himſelf. He began, however, to repent that he had condeſcended to converſe with a clowniſh, inſolent man, as he then thought him. Diogenes, obſerving that he was ruffled, reſolved to humour him, as a child at play with dice; and when he aſked, "What could induce you to call me ſpurious?" "Becauſe," replied Diogenes, "I hear that your mother gives it out. Is it not Olympias, who ſays of you, that you are not the offspring of Philip, but of a dragon, or of Ammon, or I know not what god, or man, or animal? In which caſe you muſt be ſpurious." At this Alexander ſmiled, and was ſingularly pleaſed; conſidering Diogenes not only as not clowniſh, but as peculiarly elegant in his manner of paying a compliment. Dion relates further, that when Alexander aſked the philoſopher, whether he believed this account or not, he replied that it was as yet uncertain; ſuggeſting that it remained for him to prove his origin by his actions.

The following extract from Leland's Demoſthenes ſeems alſo to deſerve a place here:

"Flattery, and indulgence to the weakneſs of Alexander, who, when intoxicated with his ſucceſſes, conceived the vanity of being thought the ſon of Jupiter, ſeem to have given riſe to the fiction of an enormous ſerpent diſcovered by Philip in ſtrict intercourſe with his queen. The ſight of a ſerpent in her bed, ſome of the ancients do not allow to have been ſo very extraordinary, in a country where they were tame and harmleſs; and as Olympias, who was remarkably devoted to the celebration of the enthuſiaſtic rites of Orpheus and Bacchus, is ſaid to have danced in theſe ceremonies with great tame ſerpents twining round her, ſometimes interwoven with the ivy of the ſacred ſpears, or with the chaplets of her attendants,

ſends health to his mother Olympias," Olympias replied to him in this manner: "I beſeech you," ſays ſhe, "my ſon, be at peace, do not ſummon me to a court of judicature, nor accuſe me before Juno; for ſhe will ſurely bring a grievous puniſhment upon me, when ſhe finds it confeſſed in your letters that I am her huſband's harlot." This poliſhed wit in a wiſe and prudent woman, addreſſed to her ferocious ſon, ſeemed tenderly,

attendants, in order to inſpire ſpectators with the greater awe and horror. Yet henceforward, ſaith Plutarch, his affection ſenſibly abated; and whether he feared her as a ſorcereſs, or imagined that ſhe held a commerce with ſome god, and was afraid of offending a ſuperior rival, his correſpondence with her became leſs frequent; and having ſent to conſult the Delphian oracle on this alarming occaſion, he received for anſwer, that he was to pay peculiar honours to Jupiter Ammon, and muſt expect to loſe that eye which had preſumptuouſly intruded on the ſecret communication of a divinity with his wife. According to Juſtin, Olympias herſelf firſt ſuggeſted the account of the ſerpent; and is ſaid by Eratoſthenes, an ancient hiſtorian, to have informed her ſon, as he was preparing his expedition into Aſia, of the ſecret of his birth. But this information was poſſibly nothing more than clearing up the ſuſpicions of his legitimacy; and aſſuring him that he was really the ſon of Philip, whoſe actions might, with all propriety, have been urged as an incitement to his ſon to approve himſelf worthy of ſo great a father. This ſentiment ſeems to have been confirmed by the well known anſwer of Olympias to her ſon's letter, in which he ſtyled himſelf the ſon of Jupiter: for when the queen complained that Alexander *made miſchief* (if I may be allowed the expreſſion) between her and Juno, I cannot conceive it in any other light but that of raillery on his fantaſtical vanity.

and

and by degrees, to advife him to lay afide the idle opinion, which, from his fuccefs in war, the flatteries of his followers, and his extraordinary profperity, he had imbibed, that he was the fon of Jupiter.

Chap. V.

Of the philofophers Ariftotle, Theophraftus, and Menedemus, and the graceful modefty of Ariftotle in his appointment of a fucceffor to his fchool.

ARISTOTLE the philofopher, being fixty-two years of age, became fick, and weak in body, and there remained little hope of his life. The whole band of his followers then waited upon him, requefting and entreating that he would himfelf appoint a fucceffor to his office and fchool, to whom, after his deceafe, as to himfelf, they might apply themfelves in perfecting thofe ftudies, in which they had hitherto been inftructed by himfelf. There were at that time many in his fchool, who were very accomplifhed, but two of particular merit, Theophraftus and Menedemus [1]. In talents and learning thefe exceeded

[1] *Menedemus.*]—It feems generally agreed, that this ought to be Eudemus, no Peripatetic of the former name being known,

ceeded the reſt. Theophraſtus was from the iſland of Leſbos, Menedemus from Rhodes. Ariſtotle replied, that he would comply with their requeſt, as ſoon as an opportunity preſented itſelf. A ſhort time after, when all thoſe were preſent who had conſulted him about their future maſter,

known, whereas Eudemus is ſpoken of by ſeveral authors as a favourite of Ariſtotle, and he was a Rhodian.

The anecdote related in this chaper is not to be found, where we might reaſonably expect to find it, in Diogenes Laertius.

Perhaps, in his deciſion on this queſtion, it might not be impoſſible that Ariſtotle was in ſome degree influenced by his local attachment to Leſbos. It was at Mytilene, the capital of Leſbos, where he eſtabliſhed himſelf as a teacher. See Diog. Laertius, b. v. chap. 3. &c. and Dionyſ. Halicar. Epiſt. ad Ammon.

The Leſbian wine is mentioned in the firſt book of Athenæus, not as remarkable for its ſweet flavour, but rather from its aſtringent properties, which ſeems to imply ſome degree of tartneſs. Horace applies the term innocens to the wine of Leſbos.

> Hic *innocentis* pocula Leſbii
> Duces ſub umbra.

He talks, in the ninth epode, of drinking it out of larger cups,—

> Capaciores affer huc puer ſcyphos,
> Et Apia vina aut Leſbia.

No greater compliment is any where paid to Theophraſtus, than by Cicero in his Epiſtles to Atticus. Cicero was particularly delighted with the writings of this philoſopher. He calls him *delicias ſuas,* and in many places ſtiles him his friend, with many encomiums on his merit.

he

he ſaid, that the wine he was drinking did not ſuit his health; it was diſagreeable and harſh; he muſt therefore look out for ſome foreign wine from Rhodes, or from Leſbos He begged they would provide him with ſome of either ſort, and ſaid he would uſe that which agreed with him beſt. They haſten to find, procure, and bring him theſe wines. When Ariſtotle, calling for the Rhodian, taſtes it, "This," ſays he, "is a ſtrong wine, and palatable." He next aſks for ſome Leſbian, and taſting that too, "Each," ſays he "is certainly a good wine, but the Leſbian has the ſweeter flavour." When he ſaid this, it was evident to all, that with ingenuity and modeſty, he had fixed not upon his wine, but his ſucceſſor; namely, Theophraſtus the Leſbian, a man equally remarkable for the charms of his eloquence and his good conduct. Not long after, Ariſtotle dying, they all became the followers of Theophraſtus.

CHAP. VI.

The term which the old Latins applied to what the Greeks call accents.—That neither the ancient Romans nor the people of Attica had ſuch a word as barbariſms.

WHAT the Greeks call *accents*[1] our more learned ancient writers called *notas vocum*, ſometimes *moderamenta*, or *accen-*

[1] *Accents.*]—On the very obſcure ſubject of the ancient accents, the chief guide we have for our conjectures is, that moſt of the words by which they were expreſſed have reference to muſical ſound, thus προσωδια means a ſinging to, from προς and ωδη; *accentus* is its literal tranſlation, from *ad* and *cano: notæ vocum*, the notes of words, and *moderamenta*, ſtill lead us to the ſame notion; *accentiuncula* is merely a diminutive of *accentus*, but *voculatio* again ſeems to imply modulation of the voice. From theſe and other circumſtances Dr. Forſter long ago concluded, that the accent of the ancients was a muſical inflexion of the voice, of which no trace remains in the uſage of modern languages; diſtinct from emphaſis, which is the accent of the moderns, and not affecting the quantity of ſyllables, which it is certain it did not. This was loſt in the ancient languages themſelves at their decline, and, through ignorance, confounded with emphaſis, as it frequently is at preſent. After all, this is only a conjecture, which we know not how to exemplify. The Chineſe, however, it is certain, have ſuch accents to this day, by which even monoſyllables of identical form are diſtinguiſhed.

tiunculas, or *voculationes*." And that inaccuracy of ſpeech, which we call barbarous, they called "ruſtic," and they who ſpoke with this defect were by them ſaid to ſpeak as ruſtics. Publius Nigidius, in his Grammatical Commentaries, ſays, "If you uſe the aſpirate falſely, your diſcourſe becomes ruſtic." I do not indeed find, that they who ſpoke with purity and propriety, before the age of Auguſtus, ever uſed that word which we have in common, "barbariſmus [*]."

[*] *Barbariſmus.*]—The books ad Herennium are now allowed not to be the works of Cicero; among the arguments by which this was proved, in contradiction to many great authorities, was the uſe of words not received in the age of Cicero. In this number, if we ſuppoſe Gellius not to be miſtaken, we may place the word *barbariſmus*: for in the fourth book we find this paſſage, "Vitia in ſermone, quo minus is Latinus ſit, duo poſſunt eſſe: ſolœciſmus, et *barbariſmus*. Solœciſmus eſt, cum in verbis pluribus conſequens verbum ſuperiori non accommodatur. *Barbariſmus* eſt, cum verbum aliquod vitioſe offertur." Chap. 12. Gellius ſeems to confine *barbariſm* to falſe aſpiration, the ſpecies of ruſticity which Catullus ridiculed in Arrius.

> *Chommoda* dicebat ſi quando commoda vellet
> Dicere, et *hinſidias* Arrius inſidias.
> Et tum mirifice ſperabat ſe eſſe locutum,
> Cum quantum poterat dixerat *hinſidias*, &c.

It ſhould be obſerved, that in this chapter there is no mention of the Attics, which the argument gives the reader occaſion to expect. Whether the Attics uſed the term βαρβαρισμος, may be perhaps a matter of doubt, but certain it is, that they uſed the verb βαρβαριζειν, barbare loqui, to ſpeak rudely, as they did αττικιζειν, to ſpeak well, or like the Attics.

CHAP. VII.

Homer in his poem, and Herodotus in his hiſtory, have ſpoken very differently concerning the lion.

HERODOTUS has left it recorded, in his third book, that lioneſſes produce but once in their life, and at that birth never more than one [1] whelp. Theſe are his words:

[1] *Never more than one.*]—Goldſmith, in his hiſtory of the lion, gives the report of the keeper of the beaſts in the Tower of London, where ſeveral of theſe animals have bred. According to him, the lioneſs goes only five months with young, "and produces never more than two at once." But the keeper could only ſpeak according to his knowledge of what happened there, which agrees ſufficiently with the report of Ariſtotle, that the number is uſually two. Mr. Pennant is ſilent on this part of the ſubject, in his Hiſtory of Quadrupeds; but he copies, from the author of the "Œconomy of Nature," an account of the inſtinct of theſe and other wild beaſts, in the thirſty deſerts of Africa, that exceeds all belief, and certainly could not eaſily be known or verified by obſervation. "There the pelican makes her neſt, and in order to cool her young ones, and accuſtom them to an element they muſt all be converſant in, brings from afar, in her great gular pouch, ſufficient water to fill the neſt; the lion and other wild beaſts approach, quench their thirſt, yet never injure the unfledged birds, as if conſcious that their deſtruction would immediately put a ſtop to thoſe grateful ſupplies. Nature is full of wonders; but writers on the hiſtory of quadrupeds have been careful not to make it leſs ſo than it is."

" The lionefs, of all animals the ftrongeft and the boldeft, produces but one young one in her life, for at the birth of her young fhe lofes her matrix."

But Homer fays, that lions (for fo he calls the females, in the mafculine gender, or, as the grammarians have it, the common) produce and bring up many whelps; thefe are the lines in which he plainly afferts this:

> Thus in the center of fome gloomy wood,
> With many a ftep, the lionefs furrounds
> Her tawny young, befet by men and hounds.

He fays the fame thing in another place:

> The lion thus, with dreadful anguifh ftung,
> Roars through the defert and demands his
> young,
> When the grim favage to his rifled den
> Too late returning fnuffs the track of men.

When this difference and oppofition of fentiments between the moft celebrated poet and moft eminent hiftorian greatly perplexed me, I thought proper to confult Ariftotle's exquifite Treatife upon Animals, and whatever he has there written upon this fubject, I have put down in thefe commentaries. His words are, from book 6. " That the lion copulates backwards, and is retromingent, has been mentioned before. But it copulates and produces not in every feafon, though in every year. It produces in the fpring, and

generally

generally has two. When its produce is moſt numerous it has ſix, but ſometimes it has only one. It is an idle ſtory which tells us of the lioneſs, that when ſhe produces her young, ſhe loſes the future power of generating, and it ariſes from the ſcarcity of the lion's race, for the breed is rare, and not known in many places, except in that part of Europe which is between the river Achelous and Neſſus. The lioneſs produces her young ſo ſmall, that they ſcarcely begin to walk till they are two months old. The lions of Syria breed five times in their life, the firſt time having five young ones, afterwards fewer; then they become barren. The female has no mane; this is peculiar to the male. The lion only changes thoſe four teeth which are called 'canine,' two upper and two lower, and this happens at ſix months old[2]."

[2] As to the fact related in the beginning of this chapter, it is wonderful that they ſhould not ſee, according to this idea, the neceſſity of a ſpeedy deſtruction of the ſpecies; becauſe, as every pair left but one cub, every generation would, of courſe, even on the favourable ſuppoſition of the males and females being equal, only be half as numerous as the preceding.

Chap. VIII.

The poet Afranius has ingeniously and pleasantly represented Wisdom to be the daughter of Use and Memory.[1]

WITH great justice the poet Afranius, when writing upon the birth of Wisdom, has considered her as the daughter of " Use and Memory." By the argument he uses, it is proved, that he who would become skilful in

[1] Quintus Carolus, one of the commentators upon Gellius, takes prodigious pains to satisfy the reader that this genealogy is inaccurate and inadmissible; it is absurd, he remarks, to call Wisdom the daughter of Use and Memory; the daughter of Use and Memory can be Prudence, and no other. The allegory of Afranius will not be thought the less ingenious or agreeable for this critic's observation. H. Stephens, in his edition of Gellius, has a very long chapter to explain some perplexed passages which here occur, and the reader may have advantage from consulting the place. P. 110.

It may properly be observed in this place, that the ancients, and after them the moderns, were very fond of this sort of allegory. Pindar beautifully calls the day the child of the sun, ηλιυ παιδα. The same writer calls the rain the offspring of the clouds. It were endless to multiply similar examples, which must occur to every one at all conversant with the best writers. See on this subject Gataker, p. 103.

human

human affairs, ſhould not confine himſelf to books, and the practice of rhetorical and logical diſputations; but he muſt be converſant, and perſonally exerciſed in occurrences and buſineſs of life, and carefully fix in his memory all actions and their conſequences: he muſt moreover, to grow wiſe, learn what experience teaches, not what books only, or maſters, by an idle parade of words and fictitious repreſentations, have invented for the purpoſes of amuſement, as in a play, or in a dream. Afranius's verſes are in his play called "Sella."

> "Uſus me genuit, mater peperit Memoria;
> Σοφιαν vocant me Graii, vos Sapientiam."

There is likewiſe a line to the ſame purpoſe in Pacuvius, which the philoſopher Macedo, a man of integrity, and my intimate friend, thought worthy of being inſcribed on the doors of all our temples,

> Ego odi (homines) ignava opera et philoſopha ſententia.

For nothing, ſaid he, can be more diſgraceful or intolerable, than that idle and lazy people, covered with a long beard[2] and a mantle, ſhould change

[2] *Long beard.*]—Such were thoſe againſt whom Juvenal diſcharged his indignation in his ſecond ſatire.

> Qui Curios ſimulant, et Bacchanalia vivunt.

 Whoſe

change the habits and advantages of philoſophy into a knowledge of the tricks of words, and cenſure with ſuch eloquence thoſe vices, in the practice of which they are ſo thoroughly engaged.

Whoſe affected garb and manners he ſo contemptuouſly points out.

> Rarus ſermo illis, et magna libido tacendi,
> Atque ſupercilio brevior coma.

Theſe falſe pretenders to morality and philoſophical auſterity, who ſecretly indulged themſelves in all kinds of vice, are very ſtrongly expoſed and reprobated by Lucian, Alciphron, and other ſatirical writers among the Greeks.

CHAP. IX.[1]

What Tullius Tiro wrote in his Commentaries on the Suculæ and Hyadæ, names of ſtars.

TULLIUS TIRO was the ſcholar and freedman of Marcus Cicero, and was his aſſiſtant in literary purſuits. He has written many books upon the uſage and formation of the Latin language, and upon different and promiſcuous ſubjects. In thoſe books, the treatiſes moſt diſtinguiſhed are what he has called by a Greek title, πανδεκτας, as if containing every kind of literary circumſtance. He therein ſpeaks thus of thoſe ſtars which are called ſuculæ. "So ignorant were the ancient Romans of Greek literature, and of the Greek language, that thoſe ſtars which are in the head of Taurus they called "ſuculæ," becauſe the Greeks call them "ὑαδας." But ὑαδας," ſays he, "is derived not απο των ὑων, as

[1] Gellius, in this chapter, which is uſually the caſe when he meddles with etymology, makes but an indifferent appearance. He does not ſo much defend the ancient Latins as prove his own want of ſagacity and judgment. How could *ſuculas* be made from *ſyades*? Cicero himſelf acknowledged the miſtake as well as Tiro. Speaking of the ſame ſtars, he ſays, noſtri imperiti *ſuculas* quaſi a ſuibus eſſent non ab imbribus nominatæ. De Nat. Deorum.

Conſult alſo Pliny, Nat. Hiſt. 28. b. 26. c.

our blockheads imagine, but from the word ὕειν. For when they riſe and fall, they ſtir up ſtorms, ſhowers, and abundance of rain, and ὑειν ſignifies to rain." Thus far Tiro, in his Pandectæ. But, however, our forefathers were not ſuch blockheads and ruſtics as to call the hyades[a] ſuculas, becauſe ὕες in Latin means ſues. But for the ſame reaſon that the Greek word "ὑπερ" we tranſlate "ſuper," ὕπτιος, ſupinus, from their ὑφορβος we have ſubulcus; nay, from their

[a] *Hyades.*]—Some authors derive Hyades, not from ὕειν, but from Hyas, the ſon of Atlas and Æthra, who being killed by a lion in the prime of life, was ſo lamented by his ſeven ſiſters, that they died weeping, and were changed into theſe watery ſtars. Ovid briefly relates this ſtory, and concludes thus:

> Mater Hyan, et Hyan mœſtæ flevere ſorores,
> Cervicemque polo ſuppoſiturus Atlas.
> Victus uterque parens, tamen eſt pietate ſororum,
> Illa dedit cœlum, nomina fecit Hyas.
>
> *Faſti, v.* 178.

Hyginus, who gives the ſame account more explicitly, ſupplies alſo another etymology, "quidam aiunt in modum Υ literæ poſitas, inde Hyadas dici." *Some ſay that they were called Hyades from being placed in the form of the letter Upſilon.* Hyginus, Fab. 192. Of all the derivations, that from ὕειν, to rain, is the beſt, and Ovid himſelf gives it, before he relates the fable.

> Navita quas Hyadas Graius ab imbre vocat.

Hence their conſtant epithets are wet, moiſt, rainy, and the like. Valerius Flaccus uſed a periphraſis of this ſignification inſtead of their name.

> Pleiades, et madidis rorantes crinibus ignem.

word

word ὕπνος we get at firſt ſypnus, and then by the relationſhip of the Greek y to the Latin o, ſomnus, So from their ὑάδες, are called by us firſt the Syades, and then the Suculæ. But thoſe ſtars are not, as Tiro ſays, in the head of Taurus, for there appears to be no head of Taurus except thoſe ſtars. But they are ſo ſituated in that circle which is called the zodiac, that their figure and appearance preſents the form of the bull's head, as the other part, and the whole repreſentation of the bull, is formed, and as it were depicted, by the ſtations and bearings of thoſe ſtars which the Greeks call πλειάδας, and we vergilias,

CHAP.

CHAP. X.

The etymology of ſoror, *according to Labeo Antiſtius, and of* frater, *according to Nigidius.*

LABEO ANTISTIUS cultivated with particular attention the ſtudy of the civil law, and gave information publicly to thoſe who conſulted him upon legal queſtions. Moreover, he was ſkilled in polite literature, and had proceeded deeply in the ſtudy of grammar, logic, antiquity, and more abſtruſe learning. He was well-verſed in the origin and formation of Latin words, and particularly applied that knowledge to the ſolution of knotty and intricate points of law. After his death there were accordingly publiſhed certain books entitled *Poſteriores*, three of which ſucceſſively, namely, the 38th, 39th, and 40th, are full of that kind of information which tends to explain and illuſtrate the Latin language. And in thoſe books which he wrote upon the prætor's edict, he has noted many obſervations, ſome of which are wittily and ingeniouſly imagined, as for inſtance that which we find in his fourth book, "She is called *ſoror*[1]," ſays

[1] *Soror.*]—This etymology does not appear very probable, yet it is difficult to find a better, the origin of this word

ſays he, " becauſe ſhe is quaſi *ſeorſum* nata, becauſe ſhe is ſeparated from the family in which ſhe was born, and paſſes over to another." Of the word *Frater*[2], Publius Nigidius, a man of great learning, gives the etymology in a manner no leſs ingenious and ſubtle. " *Frater*," ſays he, " is *quaſi ferè alter*."

word being very obſcure. Voſſius is deſirous to derive it from *ſero*, to plant, and mentions alſo an Hebrew etymology, with which he ſeems much pleaſed; but it is difficult to give aſſent to any of theſe conjectures.

[2] *Frater.*]—There can be little doubt that the real derivation of *frater* is from the Greek word φρατηρ or φρατωρ, meaning one of the ſame tribe. Yet Cicero ſeems to have admitted the ſame etymology as that aſſigned by Nigidius, when he ſays, in one of his familiar epiſtles, that " when he left his province, he had deputed by preference any other perſon, rather than his brother Quintus, to wait for the arrival of his ſucceſſor, leſt if he had left his brother he might ſeem to have eluded the decree of the ſenate, by which he was commanded to depart within a certain number of days; ſince it might be ſaid that he had not wholly departed, but had left *another ſelf* to govern for him." " Sed *altero ſe* relicto, diſceſſiſſet." *Epiſt. Fam.* ii. 15. This, however, does not abſolutely prove that Cicero had ſuch a derivation in his mind, for any near relation might be called *another ſelf*, in a political light, as likely to proceed exactly with the ſame views, without any further reference.

CHAP.

Chap. XI.

The just and proper number of guests, according to M. Varro.—Of the second course; of delicacies.[1]

THAT is a most elegant treatise of Marcus Varro's, which is entitled, "You know not what the Close of the Day may produce," in which he descants upon the proper number of guests, and of the custom and management of the entertainment itself. He says that the number of the guests should begin with that of

[1] Of the satires of Varro I have spoken in another place, The reader will find the introduction to this chapter by Gellius, almost word for word in Macrobius, Saturn. l. 1, c. 7. Macrobius omits serus, and gives the title thus, Nescis quid vesper vehat. Not unlike this is the saying of Seneca, at least it involves a similar moral,—

> Quem dies vidit veniens superbum,
> Hunc dies vidit veniens jacentem.

The expression occurs in Virgil, Ge. i. l. 460.

> Denique quid vesper serus vehat, &c

Such also is the scripture phrase of "Who knows what a day may bring forth?"

the Graces, and finiſh with that of the Muſes[a], that is, it ſhould conſiſt of no leſs than three at the feweſt, and of no more than nine, when moſt numerous. "It is diſagreeable," ſays he, "to have many, becauſe a crowd is turbulent, and indeed at Rome it is ſo, and the ſame at Athens, where never more were aſſembled. The entertainment itſelf is compoſed of four circumſtances, and is then quite complete, namely, if the men are elegant, if the place, and time be well choſen, and the apparatus of the feaſt not neglected. You ſhould neither chooſe talkative gueſts," ſays he, "nor mute ones. For haranguing is for the forum and the courts; and ſilence ſhould prevail, not in an entertainment but in the bed-chamber." The ſubjects of converſation,

[a] *Muſes.*]—This was a favourite idea with the ancients, and occurs in various forms in their beſt writers. A ſtriking paſſage of this kind occurs in Plautus,—

> Vin' ad te ad cœnam veniam
> Ep. Si poſſum velim,
> Verum hic apud me cœnant alieni novem.
>
> Say, ſhall I ſup with you?
> Ep. You ſhould if poſſible,
> But I have nine to ſup with me already.

Unleſs it were on ſome public occaſion, the number of triclinia, or couches, prepared at an entertainment did not exceed three, and as three perſons occupied each couch, this made the number of the whole not exceed nine. See Juvenal, Sat. 3.

> Tertia ne vacuo ceſſaret culcita lecto.

he

he thinks, ſhould not be anxious or perplexing, but ſhould be diſcuſſed with pleaſantry, and without ſtudy, and ſo far profitable as to delight, and at the ſame time improve the underſtanding. This muſt neceſſarily be the conſequence, if we confine ourſelves to the common concerns and occurrences of life, which, in the active purſuits of buſineſs we have no leiſure to diſcuſs. "As to the maſter of the feaſt," ſays he, "it is neceſſary not ſo much that he ſhould be a man of elegance, as that he ſhould be free from vulgarity, and during the entertainment, it is not every thing that ſhould be read, but ſuch things only as are at the ſame time uſeful and delightful." Nor has he omitted to ſpeak of the neceſſary ornaments of the ſecond courſe[3]. His words are theſe: "Thoſe delicacies are the ſweeteſt which are not ſweet to exceſs; for there is a kind of war betwixt delicacies and the powers of digeſtion." Let no one heſitate as to the meaning of the

[3] *Second courſe,*]—The contents of the ſecond courſe, among the Romans, comprehended every thing which is met with in our deſſerts; nuts, figs, olives, apples, pears, &c. with every kind of confectionary.

The diſtinction betwixt the pemma and tragema, which words occur in the concluſion of this chapter, ſeems to have been this; the pemma was a prepared ſweetmeat, tragema was the ſimply dried fruit, as for example, raiſins. See on this ſubject Salmaſius ad Solin. p. 1325.

Pemma compoſitum quid et coctum, tragema ſimplex et ſic ſiccatum, ut uvæ paſſæ, caricæ, palmulæ, et ſimilia.

word

word *(bellaria)* delicacies, which Marcus Varro uſes upon this occaſion, for it includes every thing which appertains to the ſecond courſe. What the Greeks called τραγηματα or πεμματα, our older writers called bellaria. We likewiſe find the ſweeter kinds of wine called in the old comedies by this name, where they are ſaid to be Liberi bellaria, the delicacies of Bacchus.

CHAP. XII.

The tribunes might arreſt, but could not ſummon any one.[a]

WE read it recorded in a certain letter of Atteius Capito, that Labeo Antiſtius was particularly diſtinguiſhed by his knowledge in the laws, cuſtoms, and civil courts of the Roman people. But a certain degree of wilful obſtinacy,

[a] The imperium or authority of the Roman magiſtrates comprehended the right of iſſuing edicts, of perſonal arreſts, and of citing to appear. We learn from this chapter that theſe rights did not belong to the ſame officer, and that the power of citing to appear was of a higher nature than that of perſonal arreſt. See Heineccius, 578.

he obferves, mifled the man, infomuch that when Cæfar Auguftus became emperor, he did not allow the juftice or propriety of any act, which he could not find fanctioned by the ancient ufages of the Romans. He then relates what this fame Labeö (when fummoned by a meffenger from the tribune of the people) anfwered: " When," fays he, " at the inftigation of a certain woman, the tribunes of the people fent Gellianus to him, defiring that he would appear and anfwer to the woman's complaint, he ordered him who had been fent, to return, and tell the tribunes, that they had no right either to fummon him or any one elfe. That by the cuftom of our anceftors, the tribunes of the people had a right of arrefting but not of fummoning any one; that they might therefore come and order him to be feized, but had no right to fummon him when abfent." Having read this in Capito's letter, I found the fame thing afterwards fpoken of more at large in the 21ft book of Varro's " Res humanæ," whofe words upon the fubject I have tranfcribed: " In the magiftracy," fays he, " fome have the power of fummoning, fome of arrefting, others can do neither. The power of fummoning belongs to the confuls, and others of high authority, that of arreft to the tribunes of the people, and thofe officers who are attended by a meffenger[2]; but the

[2] *Meffenger.*]—Viator. I have mentioned this officer before, but probably, from this chapter, there were viatores or meffengers

the quæſtors and others, who have neither a lictor nor a meſſenger, have neither power to ſummon, nor to arreſt. They who have the right of ſummoning, are alſo able by law to ſeize, confine, and carry away, and this whether the perſons are preſent, or are cited by their command. The tribunes of the people have no right of ſummoning. Nevertheleſs, many ignorant perſons have uſed this authority, as if they were entitled to it [3]. For ſome have ordered, not only a private individual, but a conſul, to be ſummoned to the forum. I myſelf, one of the triumvirs, being ſummoned by Portius, a tribune of the people, did not appear: depending upon the authority of eſtabliſhed cuſtom, I claimed this ancient privilege; and when a tribune myſelf,

meſſengers of different ranks, the principal of which were thoſe who attended immediately upon the ſenate, and ſummoned the members from the country to attend the public buſineſs in the ſenate.

[3] *Entitled to it.*]—Speaking on the uſurpation of the tribunes, Bever, on the Legal Polity of the Roman State, has this ſtrong and pertinent remark—

" As far as the tribunitian office contributed to protect the poor from the oppreſſion of the rich, and to keep the ſeveral conſtituent powers of the ſtate within their juſt limits, it was certainly of ſingular uſe in the political ſyſtem, and deſerved the warmeſt zeal and ſupport of every generous friend to rational liberty. But when it tranſgreſſed its original bounds, and aſſumed prerogatives incongruous with the nature and deſign of its firſt appointment, it then became a ſcourge and a nuiſance to the whole commonwealth.

 I ordered

I ordered no man to be ſummoned before me, nor to obey the ſummons of my colleague, unleſs he thought proper." As to this right, of which Marcus Varro ſpeaks, I am of opinion that Labeo, when a private man, acted with an idle ſort of confidence, in not appearing to the ſummons of the tribune. For what could be the reaſon for being unwilling to obey the ſummons of thoſe, whom you allow to have the power of arreſting you? For he who by law may be ſeized, may alſo be impriſoned. But while we are enquiring why the tribunes, who have a power of uſing coercive meaſures, have not the power of ſummoning, it occurs to recollection, that tribunes of the people appear to have been formerly created, not for the purpoſe of paſſing ſentence, nor for taking cogniſance of cauſes and complaints where the parties were abſent, but by their preſence, in cauſes, to take care that injuſtice be baniſhed from their courts. Therefore the right of ſummoning was taken from them, becauſe their office was to prevent, by their attention and preſence, all acts of violence.

CHAP. XIII.

In M. Varro's books of human things it is affirmed; that the ædiles and quæstors of the Roman people might be cited before the prætor by a private person.

WHEN I firſt made my appearance in public, from the retirement of books and teachers, I remember it was the ſubject of enquiry among the public diſputants and reſpondents, in every part of Rome [1], whether a quæſtor of the Roman people could be ſummoned to appear before the prætor. Nor did this ariſe from an idle ſpirit of diſputation merely; but a circumſtance actually occurred, wherein a quæſtor was to be ſummoned. Not a few were of opinion, that the prætor had no right to ſummon him, as he was without doubt a magiſtrate of the Roman people, and neither could he be ſummoned to appear, unleſs he thought proper, nor be ta-

[1] *Part of Rome.*]—Romæ ſtationibus. Philoſophers, declaimers, and diſputants were to be met in various parts of Rome; in the forum, under porticoes, haranguing a liſtening multitude. Pliny has the ſame expreſſion in his Epiſtles: Plerique in ſtationibus ſedent, tempuſque audiendo fabulas terunt. We might ſay familiarly, when people in almoſt every ſtreet were diſputing, &c.

ken and arrefted, without injuring the dignity of the Roman magiftracy. But I, who was at that time accurately read in the treatifes of Marcus Varro, when I found this a matter of doubt and enquiry, produced his twenty-firft book of "Res humanæ," in which it is thus mentioned: "It is lawful for thofe magiftrates, who have no power of fummoning or of arrefting, to be themfelves fummoned by a private man to appear in court. Marcus Lævinius, a curule ædile[a], was fummoned before the prætor by a private man; now, furrounded by public officers, they not only cannot be arrefted, but may even difmifs the people." Thus far Varro in that part of his book which treats of the ædiles; but in a former part of the fame treatife he fays, that the quæftor has neither the right of fummons, nor of arreft. Each part of the book being referred to, all came over to Varro's opinion, and the quæftor was fummoned before the prætor.

[a] *Curule ædile.*]—The quæftor was a magiftrate inferior to the ædile, and this was the firft office which any candidate for Roman honours could obtain. Their bufinefs was to collect the public revenues.

CHAP.

Chap. XIV.

Meaning of the term pomœrium [1].

THE Roman augurs who wrote upon the auſpices, have thus defined the word "pomœrium." "*Pomœrium* eſt locus intra agrum effatum per totius urbis circuitum, pone muros, regionibus certis determinatus, qui facit finem urbani auſpicii." But the moſt ancient *pomœrium*, which was inſtituted by Romulus, was terminated by the foot of Mount Palatine. But that

[1] *Pomœrium.*]—The ancients were remarkably ſuperſtitious with reſpect to their mode of building cities, and had a number of prepoſterous ceremonies. This of the *pomœrium* may be reckoned among them. When a city was built, a certain ſpace of ground was left both within and without the walls, upon which it was deemed impious to erect any edifices; indeed it was conſidered as holy ground. The *pomœrium* of Rome was increaſed with the city and the empire, and it ſeems a litle ſingular, that Julius Cæſar alone ſhould not avail himſelf of the privilege which his conqueſts gave him of contributing to its enlargement. The following paſſage from Tacitus is ſufficiently explicit on this ſubject:

Quamquam magnis nationibus ſubactis, jus proferendi *pomœrii* uſurparint niſi L. Sylla et Divus Auguſtus.

On this Donatus remarks, Taciti auctoritatem et Gellii, qui idem ſcripſit, pluris facio.

pomœrium was at different times extended as the republic encreafed, and at length included many, and thofe too lofty hills. He had a right to extend the *pomœrium*, who had increafed the territories of the Romans, by taking land from the enemy. Wherefore it has been, and continues now to be a fubject of enquiry, why, out of the feven hills of the city, as there are fix within the *pomœrium*, the Aventine hill alone, which is neither far diftant nor unfrequented, fhould be without the boundary of the *pomœrium*. For neither did king Servius Tullius, nor Sylla, who had the privilege of extending the *pomœrium*, nor afterwards Julius Cæfar, when he enlarged it, include this hill within the expreffed limits [2] of the city. Meffala has affigned fome probable reafons for this, one of which, in preference to the reft, he himfelf approves, namely, that when Remus upon that hill confulted the aufpices on his intention of building the city, he found the flight of birds unpropitious, and was lefs fortunate in his omen than Romulus. Therefore, fays he, all thofe who extended the *pomœrium*

[2] *Expreffed limits.*]—*Effatos* fines. *Effatus* feems to be a word not very eafy of explanation. Here it is undoubtedly to be confidered as a term in augury, in which fenfe it frequently occurs in Cicero. See 42d E. of 13th Book to Atticus, Opinor augures nihil habere ad templum *effandum*. But Cicero alfo ufes *effatum* as a term in logic, or rather for one of the axioms of the academy.

excluded

excluded that hill, as if it were frequented by ill-omened birds. But I muſt not paſs over ſomething which I lately met with, concerning the Aventine hill, in the commentary of Elis, an old grammarian, in which it is recorded, that, as we ſaid before, it was formerly excluded from the *pomœrium*, but it was afterwards, upon the authority of Claudius Cæſar, received into the boundaries, and conſidered as *intra-pomœrian*.

CHAP. XV.[1]

Paſſage from Meſſala the augur, aſcertaining who are the inferior magiſtrates.—That the conſul and prætor are colleagues.—Obſervations on the auſpices.—Opinion of the ſame Meſſala on the terms ad populum loqui, *and* cum populo agere. *—Who the magiſtrates are that may diſmiſs the comitia.*

IN the conſular edict which appoints the day for the *comitia* centuriata, this form has been from time immemorial obſerved, "Ne quis[2] magiſtratus minor de cælo ſervaſſe velit."

[1] There is a perplexity in this chapter which would not be eaſily explained without the aſſiſtance of H. Stephens.

What in this edition is one, was in former editions divided into two chapters, having two diſtinct titles. The preſent title is erroneous, and ought to be corrected. Meſſala gives no opinion upon the terms *ad populum loqui,* and *cum populo agere.* It is the remark of Gellius himſelf, and a concluſion which he draws from the quotation which he has juſt cited from the works of Meſſala.

[2] *Ne quis.*]—Let no inferior magiſtrate preſume to take the auſpices.

The terms uſed, and ceremonies obſerved in taking the auſpices may be found in Adams, Kennet, Lempriere, or any of the books which treat on Roman cuſtoms and antiquities.

It

It has frequently been disputed, who are the "*magistratus minores*." Upon which subject there is no occasion for my opinion, as the first book of Marcus Messala, the augur, "on Auspices," is at hand, while I am writing, and therefore I subjoin from thence the words of Messala himself. "The auspices of the patricians are divided into two parts; the highest are those of the consuls, the prætors, the censors. But these are not all alike, or of equal power, because the censors are not the colleagues of the consul, or the prætors, but the prætors are the colleagues of the consuls. So that neither do the consuls nor the prætors interrupt or prevent the auspices from the censors, nor the censors from the consuls and prætors, but the censors among themselves can ratify them or not, and the prætors and consuls may do the same. A prætor, although he be the colleague of the consul, cannot by law cite either prætor or consul, as we learn from our forefathers, and which has been observed till now; it appears also in the 13th commentary of Caius Tuditanus; because the prætor is invested with an inferior, the consul with a superior authority. A superior magistrate cannot be cited by one of inferior authority. At this period, we who have been prætors have followed ancient custom in every thing which regards the prætor's elections, nor at those comitia was it usual to take the auspices. In like manner, the censors are not consulted upon the auspices with the consuls and prætors,

prætors. The leſſer auſpices belong to the other magiſtrates. Therefore theſe are called the leſſer, the other the higher magiſtrates. In electing the leſſer magiſtrates, the office was conferred by the people voting in tribes, or more properly by the lex curiata; the higher magiſtrates were appointed at the centuriata comitia." From this whole paſſage of Meſſala it is plain who were the leſſer magiſtrates, and why they were ſo called; it proves likewiſe, that the prætor was the colleague of the conſul, becauſe they are elected under the ſame auſpices. But they are ſaid to hold the greater auſpices, becauſe their auſpices are of higher eſtimation than thoſe of others. The ſame Meſſala, in the ſame book, upon the leſſer magiſtrates, ſays, "The conſul has the power to diſmiſs any aſſembly of the people, though ſummoned by any other magiſtrates. The prætor can at any time diſmiſs an aſſembly, unleſs called by the conſul. The leſſer magiſtrates cannot diſmiſs an aſſembly. On this occaſion, he who firſt ſummons the comitia has the law on his ſide, becauſe the people cannot be dealt with in a double manner; nor, if they wiſh to have a meeting, can any one diſmiſs the other's aſſembly to prevent the people's being conſulted. Yet many magiſtrates may hold a meeting at the ſame time." This paſſage of Meſſala ſhews that the term "cum populo agere" differs from "concionem habere." The former means to collect by votes the aſſent

or

or diſſent of the people upon any queſtion, the latter to addreſs them without any application for their votes.

CHAP. XVI.

Humanitas has not the ſignification uſually given it.—They who have ſpoken moſt purely have uſed it in a more appropriate ſenſe.[1]

THEY who are accuſtomed to obſerve the proprieties of the Latin language do not interpret the word "humanitas" according to the common acceptation, and as the Greeks call it φιλανθρωπια (philanthropy), ſignifying a certain

[1] In this claſſical ſenſe alſo is the word *humanity* frequently uſed by our beſt writers, and a profeſſor of humanity is underſtood to be ſynonymous with profeſſor of belles lettres. Milton uſes the adjective *humane* in the ſenſe of poliſhed,—

On the other ſide up roſe
Belial, in act more graceful and *humane*.

A paſſage, ſimilar to the one here quoted, from Varro, being now before me, I ſubjoin it. Varro de Re Ruſtic. l. 1. c. 17.

Qui præſint eſſe oportere, qui literis ſint atque *humanitate* imbuti.

Upon which Scaliger remarks, Illud literis eſt gloſſema, nam literæ et *humanitas* apud veteres idem eſt.

ready

ready benevolence indiſcriminately exerciſed toward all men; but they conſider humanity as what the Greeks call παιδειαν, and what we term inſtruction and initiation in the liberal arts, which they who earneſtly follow and obtain, may be ſaid to be moſt humanized. For the purſuit and diſcipline of ſcience is given to man only of all the animals, therefore it is called "humanitas." And in this ſenſe almoſt all books ſhew that the ancients uſed this word, and particularly Marcus Varro, and Marcus Tullius. In the mean time I have thought proper to produce an inſtance from Varro's firſt book of his "res humanæ," which begins thus: "Praxiteles, who, on account of the excellence of his art, is known to every one at all verſed in polite ſcience ("paulum modo *humaniori*.") *Humaniori*, ſays he, does not ſignify, as we commonly uſe it, mild, tender, benevolent, although ignorant of literature, for this does not agree with the ſentiment; but it means, a man of any literary attainments muſt have known the character of Praxiteles from books and hiſtory.

Chap. XVII.

Meaning of the words inter os et offam, *in M. Cato.*[1]

THERE is a ſpeech of Marcus Cato, in which he cenſures the election of ædiles without the auſpices. In that ſpeech are theſe words: "Nunc ita aiunt, in ſegetibus et in herbis bona frumenta eſſe, nolite ibi nimiam ſpem habere. Sæpe audivi inter os atque offam multa intervenire poſſe. Verum vero inter offam at-

[1] There are many ſimilar proverbs in Latin, all expreſſive of the ſame thing. Such are, multa cadunt inter calicem ſupremaque labra; neſcis quid veſper ſerus vehat; inter manum et mentum, &c. which may be explained by our familiar Engliſh proverb,—

There's many a ſlip
'Twixt cup and lip.

Long, but no very intereſting comments, may be found on theſe ſeveral proverbs, in the Adagia of Eraſmus. The firſt is a literal tranſlation in Latin, from the Greek proverb at the end of this chapter, which is alſo to be found in Zenobius, Stobæus, and many other places. There are alſo French proverbs of like import:

De la main a la bouche ſe perd ſouvent la ſoupe.

Between the hand and the mouth the broth is often ſpilled.

que

que herbam ibi vero longum intervallum eſt." Now Erucius Clarus, who was præfect of the city, and twice conſul, a man much devoted to the ſtudy of ancient cuſtoms and ancient literature, has written to Sulpitius Apollinaris, the moſt learned man within my memory, requeſting that he would tell him the meaning of thoſe words. Apollinaris, when I was preſent, (for being then a young man at Rome, I attached myſelf to him for the purpoſe of inſtruction) wrote word to Clarus, as to a man of learning, very conciſely, that the phraſe inter os et offam was an old proverb, ſignifying the ſame as the Greek ſentence,

Πολλα μεταξυ πελει κυλικος και χειλεος ακρε.

CHAP. XVIII.

THE following iambic verſe is notoriouſly of great antiquity [1]:

Σοφοι τυραννοι των σοφων ξυνȣσιᾳ.

This verſe Plato, in his Theætetus [2], attributes to Euripides, at which I am much ſurprized, for I have met with it in Sophocles's tragedy of Ajax the Locrian [3]. But Sophocles was born before Euri-

[1] *Antiquity.*]—Some copies read venuſtatis, which ſeems more proper. The tranſlation in this caſe would be of well known elegance.

[2] *Theætetus.*]—This is a ſtrange error in Gellius. This Iambic is not in the Theætetus of Plato, but in the Theages; but whether the miſtake originated from Gellius himſelf, or was the blunder of ſome copyiſt, is uncertain. See Gataker, 173. Stobæus does the ſame, and probably on the ſame authority. The meaning of the Greek verſe is, Princes become wiſe by aſſociating with wiſe men; the converſe of our Engliſh ſaying, Evil communication corrupts good manners.

[3] *Ajax the Locrian.*]—Caſaubon, in his notes to Athenæus, gives a catalogue of all the plays of Sophocles. This play he calls Αιας Λοθρος, or Ajax Lorarius. Probably there were two plays of Sophocles, one called Ajax Lorarius, the other Ajax Locrus. Ariſtides refers the line here quoted to the play of Sophocles called Ajax Locrus. See Caſaubon, 482. ad Athenæum.

pides. There is likewiſe another verſe not leſs known:

Γέρων γεροντα παιδαγωγησω σ' εγω.

This is found in Sophocles's tragedy called Φυλητιδες [4], and in the Bacchæ [5] of Euripides, and I have alſo met with it in the Prometheus of Æſchylus. And in Euripides's tragedy of Ino, there is a verſe which, except in a few ſyllables, is the ſame as one in Æſchylus,—

[4] Φυλητιδες.]—Here alſo would be ſome perplexity did not Caſaubon aſſiſt us. In his annotations to Athenæus, referred to above, it clearly appears, that there was no play of Sophocles of this name, which indeed, as Caſaubon obſerves, is not a Greek word. It is differently read by different commentators, ſome calling it Philetides, others Philoctetes, others Philotides. Caſaubon ſays, the true reading is Phthiotes, or Phthiotides, and the whole of the chapter where this queſtion is diſcuſſed is very entertaining and important.

[5] *Bacchæ.*]—See the Bacchæ, verſe 193.

The ſubject of this chapter leads me neceſſarily to obſerve, that ſimilar ſentiments, conveyed nearly in the ſame words, are to be found in various writers, ancient as well as modern. It is in particular true of Homer and Heſiod, of Phocylides and Theognis, of Seneca and Publius Syrus; of all which it may be remarked, in the words of Q. Carolus, Non temere judicandum eſt de hujuſmodi lapſibus, cum ſæpe eadem dicta, eademque verba in diverſis auctoribus repetiantur. Sive quod alter ab altero mutuatus ſit, ſive quod eadem diverſis in mentem venerint.

Æſchylus

Æſchylus thus,

Σιγῶν θ' ὅπȣ δει, και λεγων τα καιρια.

Thus Euripides,

Σιγαν θ' ὅπȣ δει, και λέγειν ασφαλες.

But Æſchylus was a much older writer.

Chap. XIX.[1]

Of the origin and names of the Porcian family.

WHEN Apollinaris Sulpitius, myſelf, and certain other of our acquaintance were ſitting together in the Tiberian library, it happened that a book was produced to us, entitled, "M. Catonis Nepotis." We immediately began to enquire who this Marcus Cato Nepos was, when a young man, who (as I conjectured from his

[1] Fulvius Urſinus has diſcuſſed at length the genealogy of the Porcian family. It appears from Plutarch and Tacitus, that the Porcian family was of Tuſcan origin. See alſo Cicero, in his ſecond book De Legibus:—Ego me, mehercule, et illi et omnibus municipibus duas eſſe cenſeo patrias, unam naturæ, alteram civitatis, ut ille Cato cum eſſet Tuſculi natus in populi Romani civitatem ſuſceptus eſt.—The founder of this family was Marcus Porcius Cato, who was firſt called Priſcus, according to Plutarch, and the cognomen of Cato was retained by his poſterity.

 mode

mode of ſpeaking) was not deſtitute of literary attainments, replied, " This Marcus Cato is not called Nepos by a ſirname, but becauſe he was the grandſon of Marcus Cato the cenſor, who was the father of that Marcus Cato of prætorian rank, who, in the civil war, ſlew himſelf at Utica with his own ſword; upon whoſe life there is a book of Marcus Cicero, entitled, " Laus Marci Catonis," in which book Cicero ſays, this Cato was the great grandſon of Cato the cenſor. Of him, therefore, whom Cicero commends, this Marcus Cato was the father, whoſe orations bear the title of Marcus Cato Nepos." Then Apollinaris, with great delicacy and good humour (as was uſual with him when he paſſed any cenſure) addreſſed him; " I commend," ſays he, " my young friend, your attention, who at ſuch an age have been able to give us this lecture upon the family of Cato, although you are not accurate in your information concerning this Cato, about whom we are enquiring; for that Marcus Cato the cenſor had not one only, but many grand-children, from different fathers; for Marcus Cato, who was the orator and cenſor, had two ſons from different mothers, and of very different ages; for when one of them was a young man, his mother being dead, and Cato himſelf much advanced in years, he took to wife the virgin daughter of Salonius his client, from whom was born to him Marcus Cato Salonianus, which ſirname

was given him from Salonius, the father of his mother; but from the elder ſon of Cato, who, in the life-time of his father, died prætor-elect, and left ſome excellent books upon law ſubjects, ſprung this Marcus Cato Nepos, the ſubject of our enquiry. He was a ſpeaker of ſome energy, and left many ſpecimens of oratory, in the manner of his grandfather. He was conſul with Quintus Martius Rex, and in his conſulate, viſiting Africa, died in that province. This man was not the father of the prætorian Marcus Cato, who ſlew himſelf in Utica, and was the object of Cicero's eulogy; nor, although this was the grandſon of Cato the cenſor, and the former his great-grandſon, was the former the father of the latter; but this grandſon, of whom we are ſpeaking, had an elder ſon, Cato; not him who periſhed at Utica, but one who, having been curule ædile and prætor, died in Narbonenſian Gaul; but from the other man, the much younger ſon of Cato the prætor, who, as we ſaid before, was called Salonianus, ſprung two ſons, Lucius and Marcus Cato. That Marcus Cato was tribune of the people, and died when candidate for the prætorſhip. From him was born Marcus Cato, who ſlew himſelf in the civil war at Utica, of whom Marcus Cicero has ſaid, when writing his life and panegyric, that he was the great-grandſon of Cato the cenſor. You ſee, therefore, that this part of the family, which ſprung from the younger ſon of Cato, not only

 differs

differs in its branches but in its dates. For as that Salonianus was born, as I ſaid, in the latter part of his father's life, ſo his deſcendants alſo were much poſterior to thoſe of his elder brother. You will eaſily diſcover this difference, from the evidence of the compoſition itſelf, when you read it." Sulpicius Apollinaris ſpoke this in my hearing, which I afterwards diſcovered to be true, when I read the funeral commendations, and the book of commentaries upon the Porcian family.

CHAP.

CHAP. XX.

That among the most elegant writers greater attention has been paid to the modulation of words, called by the Greeks Euphonia, *than to the rules and discipline of grammarians.* [a]

PROBUS Valerius was asked, as I learned from one of his acquaintance, whether it was right to say *has urbis*, or *has urbes*, *hanc turrem*, or *hanc turrim?*

"Whether," replied he, "you are writing verse or prose, pay no respect to the musty rules of grammarians, but consult your ear what suits the passage; and what the ear recommends will surely be the best." "How," returned the enquirer, "should I consult my ear?" "In the same manner," answered Probus, "as Virgil did,

[a] The subjects discussed in this chapter must necessarily convince us, that we are able to form but an inadequate idea of the peculiar delicacies and elegance of the Latin tongue. It is not easy for us to imagine how *turrim*, for example, by whatever words preceded or accompanied, should be harsh to some ears and offensive to others; but, as I have before observed, all these and similar discriminations must have depended upon a variety of modulation, of which the most critical examination and knowledge of the Latin metrical compositions will not enable our most accomplished scholars to speak with any thing like decision.

 who,

who, in different places, has ſaid *urbes* and *urbis*, according to the taſte and judgment of his ear; for in the firſt of his Georgics, which," ſays he, "I have read, corrected by his own hand, he writes *urbis* with an *i*[1], as,

—*Urbiſne* inviſere Cæſar
Terrarumque velis curam.

Change it now to *urbes*, and you make it ſomehow more inſipid and heavy. On the other hand, in the 3d Æneid, he has *urbes* with an *e*: "Centum *urbes* habitant magnas." If you change this to *urbis* the word becomes trifling and ſpiritleſs. Such is the difference of combination in the meeting of the following words. Beſides, Virgil uſes *turrim*, not *turrem*; and *ſecurim*, not *ſecurem*. "*Turrim* in præcipiti ſtantem;" and "incertam excuſſit cervice *ſecurim*;"

[1] *With an* i.]—See Georg. i. 25. 26.

The various editions of Virgil read, ſome *urbis*, others *urbeis*. Dryden, in his interpretation of this paſſage ſeems to have underſtood *urbis* to be the genitive caſe ſingular, and not the accuſative caſe plural.

Whether in after times to be declared
The patron of the world, and Rome's peculiar guard.

Where he refers erroneouſly *urbis* to Rome.

There are ſome manuſcripts which read *urbes*, but Heyne properly reads *urbis*, and thus expreſſes himſelf:

Sed *urbiſne* auctoritate vet. grammaticorum confirmatur apud Gell. N. A 13. 20. ubi Probus ait, auris judicio *urbis* prælatum eſſe a poeta pro *urbes*.

which

which words have, I think, a pleaſanter ſound than if you uſe the letter *e* in each place." But he who had conſulted Probus, being a vulgar man, and of an unpoliſhed ear, replied, "Why the different words ſhould be more proper and accurate in one place than another I do not underſtand." When Probus, with ſome warmth, "Do not," ſays he, "trouble yourſelf to enquire which of the two you ſhall uſe, *urbes* or *urbis*, for ſince you are of that deſcription which I obſerve, it is of no conſequence which you ſay." With this obſervation, couched in theſe terms, he diſmiſſed the man (as his cuſtom was toward ſtupid people) with ſome degree of harſhneſs. But I have ſince met with ſimilar inſtances of a word written by Virgil in two different ways; for he has uſed *tris* and *tres* in the ſame paſſage, with that ſubtlety of judgment, that ſhould you change them, and ſubſtitute one for the other, and have any ear, you muſt perceive that you injure the ſweetneſs of the harmony. The lines are in his 10th book.

Tres quoque Threicios Boreæ de gente ſupremâ,
Et *tris* quos Idas pater, et patria Iſmara mittit.

The uſage of *tres* in one place [3], and of *tris* in

[3] *In one place.*]—Heyne, who juſtifies himſelf on the authority of Gellius in a former paſſage, diſregards it here. In his edition we find *tris* in both lines. He refers indeed to this place in Gellius, but it is only to ſmile at the unimportance of the diſtinction.

the other, you will find in either caſe uſed with ſo much judgment and attention to rhythm, as to be moſt admirably adapted to each ſituation. And in the ſame book of Virgil may be found,

Hæc finis [4] Priami fatorum.

Now if you were here to ſay, *hic* finis, it becomes harſh and inharmonious, and the ear ſhrinks from the change. As, on the contrary, you render the paſſage inharmonious, if you change the

Quem [5] des finem rex magne laborem.

For if you read it *quam* des finem, you make it, I know not why, harſh and feeble. Ennius alſo has called the cypreſſes *rectos*, by the maſculine gender, contrary to common uſage.

Capitibus nutanteis pinos, *rectoſque* cupreſſos.

I ſuppoſe the ſound appeared to him ſtronger and fuller to ſay *rectos* than *rectas*. On the other hand, the ſame Ennius, in his 18th book of Annals, uſes *aere fulva*, inſtead of *fulvo*, not becauſe Homer has applied a feminine adjective to it, as αερα βαθειαν, but becauſe this ſound, I ſuppoſe, ſeemed more vocal and grateful to his ear. As Cicero thought it ſofter and more elegant, in his ſpeech againſt Verres, to ſay, *fretu* than *freto*.

[4] *Hæc finis.*]—Some manuſcripts read *hic finis*. See Heyne, Vol. ii. London edition, p. 236.

[5] *Quem.*]—Heyne reads *quem*, and takes no notice of this obſervation of Gellius.

" *Peranguſto*,"

"*Perangusto,*" says he, "*fretu divisa.*" It would be harsh and clumsy to say *perangusto freto.* He has used a similiar inflexion, in his second oration: Manifesto *peccatu,* says he, not *peccato.* For I have found the passage thus written in one or two of the oldest and most reputed copies of Tiro. Cicero's words are these: "Nemo ita vivebat, ut nulla ejus vitæ pars summæ turpitudinis esset expers; nemo ita in manifesto *peccatu* tenebatur, ut cum impudens fuisset in facto, tum impudentior videretur, si negaret." Not only the sound of this word is here more elegant, but the propriety of its usage is approved by reason and reflection. For here *peccatus* (an act of sin) is used properly for *peccatio* (the habit of sinning), as for instance, hic *incestus,* not applying to the *qui admisit,* but the *quod admissum est,* and *hic tributus,* which we call *tributum,* were phrases used by many of the ancients; and *hic collegatus,* and *hic arbitratus,* are used for *allegatio* and *arbitratio*; for which reason we say *arbitratu* and *allegatu meo.* Thus Cicero has said, *in manifesto peccatu,* as the ancients said *in manifesto incestu.* Nevertheless it would be Latin to say *peccato,* but in this passage it appeared more acute, and better suited to the ear: Lucretius, with the same attention to harmony, has applied a feminine adjective to *funem,* in the following lines:

> Haud ut opinor enim mortalia secla supernè
> *Aurea* de cœlo demisit *funis* in arva.

When,

When, ſtill preſerving the metre, he might have ſaid, what is indeed more uſual,

Aureus e cœlo demiſit *funis* in arva.

Marcus Cicero has even called the prieſts by a feminine termination. He ſpeaks of them as *antiſtitas*, and not, according to the law of grammar *antiſtites*. For although Cicero avoided the uſage of obſolete and unaccuſtomed words, yet in this paſſage, as if delighted with the ſound of the word, he ſays, "Sacerdotes Cereris atque illius fani *antiſtitæ*." So that upon ſome occaſions they followed not ſo much the dictates of reaſon, or the law of cuſtom, in the uſage of words, as the judgment of the ear in regulating the modulation, which they who do not feel (ſays the ſame Cicero, when ſpeaking upon harmony of ſtyle) I know not what ears they have, or indeed what there is in them like other men. The old grammarians have particularly noticed of Homer, that though in one place he has ſaid κολοιους τε ψηρας τε, yet in another he has uſed not ψηρων but ψαρων.

Των δ᾽ ὥς τε ψαρων νεφὸς ερχεται ηε κολοιων.

Following not the common method, but what his attention to harmony of poſition ſuggeſted. For if you change the poſition of theſe words, you make the ſentence inharmonious.

CHAP.

Chap. XXI.

Words of Titus Caftricius, the rhetorician, to his young pupils, on the impropriety of their clothes and fhoes.

TITUS Caftricius was a teacher of rhetoric, who was in the higheft eftimation at Rome for his oratorical abilities, and for his fuccefs as an inftructor: he was refpected [1] alfo by the

[1] *Refpected.*]—Spectatus. A note on this word occurs in the Britifh Critic for February 1793, fo pertinent, that it would be abfurd not to introduce it here. Spectatus anfwers to cognitus, exploratus, probatus, δοκιμασθεις, mifprinted in Forcellinus δοκιμασθης. Homo in rebus judicandis fpectatus et cognitus. Cic. Orat. in Verrem, l. 2. In perfecto et fpectato viro. De Amicitia, fect. 2. Utebatur medico ignobili fed fpectato homini Cleophanto. Cic. pro Cluentio. Applied to things it anfwers to infignis, nobilis, pulcher. Aulus Gellius indeed, l. 13. c. 21. writes thus: T. Caftricius, &c. &c. in mores atque literas fpectatus. But we obferve, firft, that the ftyle of Aulus Gellius is not famous for its purity, nor well adapted to panegyrick; fecondly, that the phrafeology of fpectatus in mores is very fingular; thirdly, that mores is joined with literas; fourthly, that Hadrian, the perfon approving, is mentioned as well as Caftricius, the perfon approved; and laftly, that Caftricius profeffed and practifed the art of rhetoric, and therefore that his knowledge of that art could be afcertained. Upon the whole then, a perfon may be called fpectatus for his moral qualities difplayed in practice, for his fkill in the exercife of arts,

the emperor Adrian for the purity of his morals, and his attainments in literature. When I was once present with him (for I attended him as my master), he perceived some senators, his followers, with their cloaks and jackets, and walking in their slippers, on an holiday. "I would rather see you in your robes," said he; "it must at least be tedious to be girt up in your riding dresses. But if custom has made this mode of dress upon such a day pardonable, yet it is by no means decorous in you, as senators of Rome, to walk the streets with your slippers[2] *(soleatos)*, nor in-

arts, or his probity and judgment in the conduct of business, as brought to the test of experience. But for the mere acquisition, or the mere possession, or even the mere display of learning, no man, we believe, is styled spectatus by the pure writers of Latin. We shall just observe by the way, that Gesner refers, in his Thesaurus, to the 20th chapter of Aulus Gellius instead of the 21st, and indeed his numerical references are often erroneous. Gesner, however, is not to be blamed in this instance. The earlier editions of Gellius united the 14th and 15th in one chapter, which Stephens, Gronovius, and the later editions have divided into two. Gesner probably quoted from the Attics, or some other ancient edition.

[2] *Slippers.*]—Solea was a slipper or sandal, so called, because it covered the sole of the foot. But the Romans wore a variety of coverings for the feet. The soleæ were of different kinds, and the gallicæ were a kind of soleæ, so were the crepidæ, or crepidulæ. They went to feasts in the soleæ, which may therefore be called a dress shoe, but they put them off when they eat. To appear in their soleæ in public was deemed unmanly and coxcomical; and this seems all that is necessary to be said on this subject in this chapter.

2 deed

deed is it leſs criminal in you than it was in him, whom Marcus Tullius reproved for it." Caſtricius ſaid this in my hearing, and many other things to the ſame purport, with a Roman ſeverity. Many, however, who heard him, begged to know why he called thoſe perſons *ſoleatos* who wore *gallicas* (ſlippers), not *ſoleas* (ſandals). But Caſtricius had here ſpoken with purity and propriety. For that whole ſpecies of ſhoe, by which only the bottoms of the feet are covered, leaving the other part naked, and faſtened with ſlight thongs, they called *ſoleæ*, and ſometimes by the Greek word *crepidulæ*. But I ſuppoſe *gallicas* was a new word, which had not been uſed long before the time of Marcus Cicero. It is uſed by him in his ſecond Philipic, "Cum gallicis et lacernâ cucurriſti." Nor do I find this word uſed in this ſignification by any other writer of high authority; but, as I before obſerved, they called that ſort of ſhoe (which the Greeks denominated κρηπιδας) crepidas and crepidulas, with the firſt ſyllable ſhort, and the ſhoemakers they called *crepidarios*. Sempronius Aſellio, in his fourteenth book of Annals, ſays, "Crepidarium cultellum rogavit a crepidario ſutore."

CHAP.

Chap. XXII.

Prayers which by the custom of the Romans are offered to their deities, as explained in the books of their priests; among which they give to Mars the title of Nerienes.—The meaning of the word Nerienes, or Nerio.

THE addresses which are offered to the immortal gods, according to the custom of the Romans, are found in the books of their priests, and in many of their ancient compositions. We there meet the phrases, " Luam Saturni [1]," " Salaciam Neptuni," " Horam Quirini," " Jurites Quirini," " Maiam Volcani," " Herien Junonis," " Molas Martis," and " Nerienem Martis;" for so I hear people pronounce that

[1] *Luam Saturni.*]—I find these proper names thus explained in Turnebus, &c. For Luam, Turnebus proposes to read Laciam, a Latio, a name of Saturn.

Salacia is the same with Amphitrite, the wife of Neptune. Hora was the wife of Romulus. As Romulus was deified, so his wife, Hersilia, was received into the number of the gods, and called Hora, as Romulus was named Quirinus. For Jurites we should perhaps read Curites.—Curitis is a name of Juno, which appellation was given to different goddesses. Nereis is explained by the Greek words ἐξουσια θαλασσης. The Molæ were said to be the daughters of Mars. See Turnebus Adversar. p. 366.

which

which I have last mentioned, making the first syllable of the word long, as the Greeks do in Νηρειδας, sea goddesses. But they who speak with accuracy shorten the first syllable, and make the third long. For the nominative case of the word, in old books, is Nerio, although Marcus Varro, in his satire called σκιαμαχια says, in the vocative case, not Nerio but Nerienes, in the following lines:

> Sed Anna, Perenna, Panda, te Lato, Pales,
> Nerienes, et Minerva, Fortuna, ac Ceres.

Where it was necessary that the same vocative case should be used. But Nerio is declined like Anio, and as they said Anienem, so Nerienem, with the third syllable long; but whether it be Nerio, or Nerienes, it is a Sabine word, and signifies courage [2] and fortitude. So from the Claudian family, which we know sprung from the Sabines, he who was distinguished by his fortitude was called Nero. But this the Sabines seem to have derived from the Greeks, who called the sinews and ligaments of the limbs νευρα, whence we call them in Latin nervos. Nerio therefore signifies warlike power and strength, and a cer-

[2] *Courage.*]—See Suetonius de Tiberio.

Inter cognomina autem et Neronis assumpsit, quo significatur lingua Sabinorum fortis et strenuus. Among his other names he took that of Nero, which, in the Sabine tongue, signifies bold and valiant.

tain

tain martial dignity. Plautus too [3], in Truculento, calls Neriene the wife of Mars, and in the character of a soldier, in this line,

> Mars peregre adveniens salutat Nerienem uxorem suam.

I have heard a man of some note observe upon this passage, that Plautus has, with too much refinement, put this false and new sentiment into the mouth of an ignorant and unpolished soldier, to make him suppose Nerio the wife of Mars. But he who will peruse the third of Cnæus Gellius's Annals, will find that this passage possesses more of acuteness than comic humour. There it is said, that Hersilia, when she pleaded before Titus Tatius, and besought peace, thus expressed herself, "Neria Martis, te obsecro, pacem dare, ut liceat nuptiis propriis et prosperis uti, quod de *tui conjugis* consilio contigit, ut nos itidem integras raperent, unde liberos sibi et suis posteris patria pararent." Here he says "de *tui conjugis* consilio," alluding to Mars. By which it appears, that this was not said by Plautus poetically only, but that Nerio was traditionally considered by some as the wife of Mars. But we must take notice, that Gellius calls her Neria, not Nerio, nor Nerienes. Besides Plautus, how-

[3] *Plautus too.*]—In his play called Truculentus, anglice, The Churl. The passage may be thus rendered,—

> The god of war, returning from abroad,
> Salutes his wife Neriene.

ever.

ever, and Gellius, Licinius Imbrex, an old writer of comedy, in his play called Neæra, ſpeaks thus:

Nolo[4] ego Neæram te vocent, ſed Nerienem,
Cum quidem Marti es in connubium data.

But ſuch is the rhythm of this verſe of ſix feet, that the third ſyllable in that word, contrary to the foregoing rule, muſt be made ſhort; but the ſound of this, from the indifference which the ancients entertained upon the ſubject, is not worthy of much diſcuſſion. Ennius, in his 1ſt book, has,

Nerienem Mavortis et herclem.

And here indeed, preſerving the metre, he has lengthened the firſt ſyllable, and made the third ſhort, (which rarely occurs). Yet I muſt not omit what I find mentioned in a commentary of Servius Claudius[5], that Nerio is ſaid quaſi Netrio, that

[4] *Nolo.*]—

As you are to be the wife of Mars, I do not
Chooſe you to be called Neæra, but Neriene.

Voſſius intimates a doubt whether there was really a Latin poet of the name of Imbrex, or whether he may not be the ſame perſon elſewhere called Licinius Tegula; for Imbrex has the meaning of Tegula:—Imbrex ſit incurvum genus tegulæ.

[5] *Servius Claudius.*]—This perſonage is mentioned by Cicero and Pliny, and his name is preſerved by Suetonius in

that is, without paſſion, with tranquillity, that under that title we might propitiate Mars, and make him tranquil. Ne is a privative particle, and as among the Greeks, is often ſo uſed in the Latin language.

in his catalogue of illuſtrious grammarians, where he is called Clodius, which is the ſame as Claudius. He was a Roman knight, and Suetonius obſerves, that he was one of thoſe who inſtruxerunt auxeruntque ab omni parte grammaticam, &c.

Chap. XXIII.

The very elegant reproof of Marcus Cato, of consular and censorian dignity, against those who are philosophers in name, and not in conduct.[1]

MARCUS Cato, who had been consul and censor, when become rich from public emoluments, and in his private fortune, affirms that his country seats were unadorned, and in a rude state, even in his seventieth year, and he speaks of them in this manner: "I have neither building," says he, "nor plate, nor rich cloaths of any sort; I have neither expensive servants,

[1] The abuse of those who are philosophers in name but not in deed repeatedly occurs in ancient writers. What Cato here says of himself, and the rude appearance of his country seats, is expressed in almost similar terms by Plutarch. See this referred to in the 120th Epistle of Seneca.

Docebo quomodo fieri dives celerrime possis, quod valde cupis audire. Nec immerito, ad maximas te divitias compendiario ducam. Opus tamen erit tibi creditore ut negotiari possis; æs alienum facias oportet; sed nolo per intercessorem mutueris, &c. &c. Paratum tibi creditorem dabo, Catonianum illud a te mutuum sumes. Quantulumcunque est, satis erit si quidquid deerit id a nobis petierimus. Nihil enim mi Lucili interest utrum non desideres, an habeas.

See also the remarks of H. Stephens on this subject and chapter.

 male

male or female. If there be any thing which I have occasion for, I use it, if not, I go without it." He then adds, "They censure me because I am without so many things; and I complain of them, that they cannot do without them." This simple truth of Cato's, saying that he could do without so many things, and wished for nothing, more excites us to the practice of moderation, and the support of poverty, than the boasts of those Greeks who profess to philosophize, and invent terms and vain shadows of words; who assert that they possess nothing, want nothing, desire nothing, and who are nevertheless inflamed with all the emotions of avarice and appetite.

CHAP. XXIV.

Meaning of the word Manubiæ [1].—*Obſervations on the propriety of uſing different words meaning the ſame thing.*

IN the precincts of the forum of Trajan there are certain ſtatues gilt on every ſide, repreſenting horſes and military trophies, and underneath them is written "*ex manubiis.*" Favorinus enquired, as he was walking in the area of the forum, waiting for the conſul his friend, who was hearing cauſes from his tribunal; he enquired, I ſay, of us who were with him, what we ſuppoſed to be the meaning of that inſcription. One of thoſe preſent, a man of learning and celebrity, replied, that *ex manubiis* ſignified "*ex* "*præda*;" and that the manubiæ were the ſpoils "quæ manu captæ ſunt." "Although (ſays Favorinus)

[1] Some derive this word *manubiæ*, which is uſed only in the plural number, from *manus*, hand, and *βία*, ſtrength, that is, ſpoils taken forcibly from the enemy; but whatever may be the interpretation given of the word in this chapter, it is certain that in the earlier periods of the Roman republic, *manubiæ* was uſed to ſignify that portion of the ſpoils aſſigned to the commander in chief, and by him applied to the ſervice of the ſtate, or to religious purpoſes. See Geſner.

 vorinus)

vorinus) my principal, and indeed almoſt my whole attention has been employed upon objects of Greek literature, yet I am not ſo inattentive to the Latin, which I occaſionally and irregularly cultivate, as to be ignorant of this common interpretation, which explains *manubiæ* by *præda.* But I would aſk whether Marcus Tullius, a moſt accurate obſerver of phraſeology, in his ſpeech upon the Agrarian law, on the calends of January, againſt Rullus, united, by an idle and inelegant repetition of terms, the two words *manubias* and *prædam,* if they ſignified the ſame thing, and did not differ in ſome particular." Such was the accuracy of Favorinus's memory, even to a miracle, that he inſtantly repeated the words of Cicero, which are ſubjoined—" *Prædam, manubias,* ſectionem caſtra denique Cnæi Pompeii, ſedente imperatore, decemviri vendent;" and he afterwards uſes the two terms together—" *ex præda, ex manubiis,* ex auro coronario." He then addreſſed himſelf to him who had obſerved that *manubiæ* was the ſame as *præda:* " And do you ſuppoſe," ſays he, " that Marcus Cicero, in each of theſe paſſages, would coldly and weakly have uſed the two terms, if, as you ſay, they ſignified the ſame thing. Truly, he would have been liable to the ſame jeſt as the facetious Ariſtophanes puts into the mouth of Euripides againſt Æſchylus, when he ſays—

Twice hath wiſe Æſchylus[a] one thing affirmed;
'I come into the land and enter it.'
To come into, and enter, mean the ſame.
'Tis as though one ſhould to a neighbour cry,
Uſe you the pot, or, if you pleaſe, the pan.

But by no means," ſays he, "are ſuch inſtances as the μακτρα and καρδοπος, thoſe which are uſed by the Greek and Roman poets for the ſake of ornamenting their ſubject by the repetition of two or more words: for of what advantage is this repetition, this recapitulation of the ſame circumſtance under a different name, in *manubiis* and in *præda?* Does it adorn the ſentence, as it ſometimes does? Does it render it more harmonious and muſical? Does it add any apparent

[a] *Wiſe Æſchylus,*]—This kind of tautology is very frequent, particularly in the older writers, and not always without force. See, in particular, ſome inſtances in the ſacred writings; as the 18th of Luke, and the 16th of John—

"And they underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things that were ſpoken."

It ill became Ariſtophanes, as Spanhemius remarks (ſee Kuſter's edition) to ridicule any one for this kind of tautology, of which he is more than once guilty. See, in particular, his Peace—

Ως ἥδομαι, καὶ τερπομαι, και χαίρομαι,

which means, how I am pleaſed, delighted, and rejoiced. But, perhaps, the writers of comedy thought they had a greater licence allowed them.

ſtrength or weight to any accuſation, as on ſome occaſions? namely, in the book of Cicero, which treats '*de conſtituendo accuſatore*,' where one and the ſame circumſtance is ſtrongly and effectually urged by an accumulation of words: 'All Sicily, if ſhe ſpake with one voice, would ſay this. What gold, what ſilver, what ornaments were there in the cities, in the habitations, in the temples?' Now, after he had ſpoken of the cities altogether, he added the habitations and the temples, which are themſelves contained in the cities. In the ſame book he ſays, in a ſimilar manner— 'Caius Verres, for the ſpace of three years, continuing to lay waſte the province of Sicily, deſtroyed the cities of the Sicilians, emptied their habitations, and plundered their temples.' What is the reaſon, after he had ſaid 'the province of Sicily,' that he ſhould add 'the cities of the province;' that he ſhould ſpecify the habitations alſo, and the temples? and thoſe varieties of words, *laid waſte*, *deſtroyed*, *emptied*, *plundered*, have they not all one and the ſame power? Aſſuredly they have. But ſince the expreſſion of them adds to the dignity of the compoſition, and the copiouſneſs of the ſtyle, although they are of the ſame meaning, and ſpring from one ſentiment, yet they appear to be changed as they ſtrike the ear and the mind more frequently. This ſtyle of ornament, by accumulating in one charge many ſevere terms of reproach, Marcus Cato the eldeſt had rendered famous in his orations, as in that

that which is entitled 'De decem hominibus,' wherein he accuſed Thermus of having put to death, at one time, ten free men: he there has made uſe of theſe words, all ſignifying the ſame thing, which, as they are illuſtrious ſpecimens of oratory, then beginning to dawn, I may be allowed to cite: 'Tuum[3] nefarium facinus pejore facinore operire poſtulas, ſuicidias humanas facis, decem funera facis, decem capita libera interficis, decem hominibus vitam eripis, indictâ cauſâ, injudicatis, incondemnatis.' So, in the beginning of his ſpeech in behalf of the Rhodians, before the ſenate, when he was willing to deſcribe too much proſperity, he ſpeaks of it by three terms expreſſive of the ſame meaning. Theſe are his words: 'Scio ſolere pleriſque hominibus in rebus ſecundis atque prolixis atque proſperis animum excellere, atque ſuperbiam atque ferocitatem augeſcere.' In his ſeventh book of Origins too, Cato, in his oration againſt Servius Galba, has uſed many terms to expreſs one thing: 'Multa me dehortata ſunt huc prodire, anni, ætas, vox, vires, ſenectus, verum enimvero cum tantam rempublicam agier arbitrarer.' So, particularly in Homer there is a ſplendid inſtance wherein the ſame circumſtance and ſentiment is repeated—

[3] *Tuum,*]—It would be utterly in vain to attempt to give the force of this ſentence in Engliſh.

Jove

Jove [4] from the battle's duſt, and rude uproar,
From ſlaughter, blood, and tumult, Hector bore.

And in another verſe he ſpeaks of

[5] Engagements, battles, ſlaughtering wounds, and death.

Now, although theſe numerous terms import nothing more than the word 'battle,' yet the varied appearance of this one thing is charmingly and elegantly painted by a variety of terms. So too, in the ſame poet, the ſame ſentiment is repeated, by the uſe of two phraſes, with admirable effect. For when Idæus interferes between Hector and Ajax engaging, he thus addreſſes them—

Fight no more, youths, engage no more in arms.

[4] *Jove,*]—Thus interpreted by Pope—

Perhaps great Hector then had found his fate,
But Jove and deſtiny prolonged his date;
Safe from the darts, the care of heaven he ſtood,
Amidſt alarms, and death, and duſt, and blood.

[5] *Engagements,*]—Thus by Pope.

There war, and havock, and deſtruction ſtood,
And vengeful murder, red with human blood.

In

In which line it is not neceſſary to ſuppoſe, that the latter words, ſignifying the ſame as the former, are added and ſtuffed in for the ſake of filling up the metre, for this would be idle and futile. But while he gently and calmly reproved the forwardneſs, and ferocity, and ardour for combat in youths, ſtirred up by the deſire of glory, by repeating the ſame thing twice, he more ſtrongly ſhewed the atrocioufneſs and criminality of their perſevering; he encreaſed the ſtrength of his cenſure by adding one word to the other, and the double addreſs delivered at the ſame time made his admonitions more weighty. Nor is that repetition of the ſame ſentiment to be conſidered as cold and inanimate, namely—

With death the wooers threatened and with fate Telemachus.

Where theſe two terms, ' death and fate,' expreſs the ſame thing. For the heinouſneſs of their meditating ſo cruel and ſo unjuſt an act of deſtruction, is powerfully expreſſed by the repetition of terms ſignifying death. But who can be ſo ſenſeleſs as not to diſcover, that the words ' fight,' and ' engage in arms,' though of the ſame meaning, are yet not uſed without ſome particular intention and effect; as likewiſe the following—

Haſte, go, ſoft dream.

And

Haſte, go, ſwift Iris.

Nor,

Nor, as ſome think, are theſe phraſes of equal meaning merely, but they are expreſſive of a command given to be executed with diſpatch; ſo, in that ſpeech of Marcus Cicero againſt Lucius Piſo, the terms three times repeated, although they may not pleaſe men of leſs refined taſte, are not only an improvement of the harmony, but have, from the circumſtance of their repetition, a beautiful and powerful effect.

'Vultus denique,' ſays he, 'totus qui ſermo quidam tacitus mentis eſt, hic in fraudem homines impulit, hic eos quibus erat ignotus, decepit, fefellit, impulit.' What is there, ſays he, of ſimilitude in thoſe phraſes, uſed by the ſame author, of *præda* and *manubiæ*. Truly none at all; for neither is the ſentence more ornamented by the addition of *manubiæ*, or more grand or more harmonious. But *præda* means one thing, as we learn from old writers, and *manubiæ* another; for *præda* means the ſubſtance itſelf of the thing taken, *manubiæ* is the money collected by the Quæſtor from the ſale of the plunder. Therefore Tully uſed each word for the ſake of heaping invidious terms upon the decemviri, who were about to take away the plunder which was not yet ſold, as well as the money ariſing from that which had been expoſed to ſale; therefore this inſcription, which you are examining, '*ex manubiis*,' demonſtrates not the ſpoils themſelves, for none of theſe things were taken by Trajan from his enemies, but ſhews that theſe ornaments

were

were fabricated and provided from the *manubiæ*, or money arising from the sale of the spoils. For the *manubiæ*, as I said before, are not the spoils, but the money raised by the quæstor from the sale of the plunder. By what I called the quæstor must now be understood the præfect of the treasury [6]; for the care of the treasury was transferred from the quæstor to the præfect. Instances, however, may be met with, where writers of some credit sometimes accidentally, or sometimes from negligence, have used *præda* for *manubiæ*, and *manubiæ* for *præda*; and by a certain figure have substituted one for the other, which indeed is allowable, when done with judgment and skill. But they who are accustomed to speak with particular propriety and accuracy, as in that passage of Marcus Tullius, by *manubias* intend to express money."

[6] *Treasury,*]—See Heineccius, p. 184.

Jamque administratio ærarii jussu Neronis fuit penes præfectos ærarii, qui tamen etiam de causis fiscalibus judicabant.

In the time of the emperors there was a distinction made betwixt the public treasury and the private treasury of the prince.

CHAP. XXV.[1]

Paſſage from Publius Nigidius, in which he ſays, that in Valeri, *the vocative caſe, the firſt ſyllable is to be made ſhort.—Other obſervations on the right method of accenting ſuch words.*

THE following paſſage is from the 24th of the Grammatical Commentaries of Publius Nigidius, a man ſurpaſſing all others in variety of learning. "How," ſays he, "at length, can the pronunciation be preſerved, if we are left ignorant in nouns, as in *Valeri,* whether the vocative or the genitive caſe be expreſſed? For, if the ſecond ſyllable of the genitive caſe be expreſſed with greater emphaſis than the firſt, then the laſt ſyllable is ſpoken without emphaſis. But in the vocative caſe, the firſt ſyllable is emphatic, and the reſt gradually loſe their emphaſis." Theſe are Publius Nigidius's directions. But if any one, now calling Valerius, ſhould accent the firſt ſyllable of the vocative caſe according to Nigidius's rule, he would go near to be ridiculed. What we call the *ſummus tonus,* he calls προσωδια, our *accentus* he calls *voculatio,*

[1] The ſubject of this chapter is fully diſcuſſed by Muretus, c. 8. de Linguæ Lat. Pronunciatione, but the whole is of little importance to the Engliſh reader.

and he calls that the "*casus interrogandi*," which we call "*casus genitivus*." In the same book of Nigidius we meet with this passage: "If you write *hujus amici*, or *hujus magni*, in the singular number, let the letter *i* only close the word; but if you write *hi magnei*, *hi amicei* in the nominative plural, then before *i*, *e* must be inserted. So, in like manner, if *hujus terrai*, let *i* be the last letter; if *huic terræ*, *e* must be admitted. So, if any one writes *mêi*, in the genitive case, let him write it by *i* only and not by *e*, as when we say *mêi studiosus*; when he writes *mei*, it must be by *e* and *i*, because it is the dative case." Induced to listen to the authority of a very learned man, I thought these things should not be passed over, that they may reap some advantage who are enquiring into such subjects of literature.

CHAP. XXVI.

THE following verſe is from the poet Parthenius:

Γλαυκῳ και Νηρει, και Ειναλιῳ, Μελικερτῃ.

Virgil has imitated this line, and has, by the change of two words, made his imitation equal to the original:

Glauco [1], & Panopeæ, & Inoo Melicertæ.

But he has by no means equalled that Homeric paſſage which he copied, nor indeed given any thing like it's excellence. Homer ſeems to be more ſimple and perfect, Virgil is more affected, and certainly leſs elegant—

Ταυρον δ' Αλφειῳ, ταυρον δε Ποσειδαωνι. HOMER.

Taurum [2] Neptuno, taurum tibi pulcher Apollo. VIRGIL.

[1] *Glauco,*]—Conſult, on this paſſage, Lucian, the edition of Hemſterhuis, v. 3. p. 686.—Taubmannus, 156.——Macrobius, b. 5. c. 17. informs us, that Virgil made much uſe of Parthenius. This poet flouriſhed in the beginning of the reign of Auguſtus, and wrote amatory poems.

[2] *Taurum.*]—A bull to Neptune, an oblation due,
Another bull to bright Apollo flew.

Chap. XXVII.

Sentiment of the Philosopher Panætius, from his second book De Officiis, in which he recommends, that men should on all occasions be careful to avoid injuries[1].

THE philosopher Panætius's second book of Offices, one of those celebrated treatises which Marcus Tullius with so much labour and attention imitated, was read to us. There was written, among many other things of excellent tendency, what ought most particularly to be fixed in the mind. The import of it is this— "The life of those who pass their time in business, and are desirous of being useful to themselves and others, brings with it daily troubles and sudden dangers. To avoid these, a ready

[1] See a similar sentiment to this of Panætius in Apuleius: Cautoque circumspectu vitam, quæ multis casibus subjacet, esse muniendam.

In Seneca:
Necesse est multum in vita nostra casus possit, quia vivimus casu.

Socrates compares human life to a battle, in which an experienced soldier will not venture himself without a shield.

See also St. Paul, in his Epistle to the Corinthians, and upon other occasions.

 and

and attentive mind is neceffary, fuch as they muft poffefs who are called Pancratiaftæ. For as they, when fummoned to the conteft, ftand with their arms ftretched forward, and guard their head and face with their hands as with a rampart; and as their limbs, before the battle commences, are prepared either to avoid the blows of the enemy or to plant their own, fo ought the mind and the attention of every prudent man to be guarded againft the power and the caprice of injuftice, looking forward through every place, and, upon every occafion, diligent, protected, fteady, and alert, never fuffering the attention to flag, ever keeping its object in view, oppofing debate and confideration, like arms and hands, againft the lafhes of fortune and the fnares of the wicked, left at any time an adverfe and fudden attack fhould be made upon us when we are unprepared and deftitute of defence[2]."

[2] Horace mentions this Panætius, Od. 29. l. i.

> Cum tu coemptos undique nobiles
> Libros Panæti, Socraticam et domum,
> Mutare loricis Iberis
> Pollicitus meliora tendis.

CHAP. XXVIII.

Quadrigarius has uſed the phraſe, " cum multis mortalibus." *Whether and how it would have differed if he had ſaid,* " cum multis hominibus."

CLAUDIUS Quadrigarius has this paſſage in the 13th of his Annals. "The aſſembly being diſmiſſed, Metellus came into the capitol with many followers (cum multis mortalibus); thence, on his way home, the whole city attended him." When this book, with theſe words, was read to Marcus Fronto, while I and ſome others were ſitting with him, it was the opinion of a perſon preſent, by no means deſtitute of learning, that the phraſe "*multis mortalibus*," for "*multis hominibus*," was abſurd and frigid, when applied to hiſtory, and that it ſavoured too much of poetry. Fronto then addreſſing himſelf to the perſon who was of this opinion, ſaid, " And do you, who are a man of diſtinguiſhed taſte in other matters, affirm that the phraſe "*multis mortalibus*" is abſurd and ſpiritleſs? Can you imagine that this writer, whoſe ſtyle is ſo pure and ſo familiar, had no motive for ſaying *mortalibus* rather than *hominibus*? And do you ſuppoſe that he deſcribes a multitude in the ſame manner when he ſays

 multis

multis hominibus, and not *multis mortalibus?* I, indeed, think the matter is thus, unlefs my regard and veneration for this writer, and for every ancient compofition, render my judgment blind; that the word *mortales* has a far more comprehenfive and unlimited fignification in defcribing the concourfe of a whole city than *homines*. The compafs of the words, *multi homines*, may be included within a moderate number; but *multi mortales*, by I know not what indefcribable fcope of meaning, includes the whole race of citizens of every order, age, and fex. And as Quadrigarius wifhed to defcribe (as it happened) a mixed multitude, he faid that Metellus came *cum multis mortalibus*, into the capitol, fpeaking with more force than if he had faid *cum multis hominibus*." When we expreffed, as became us, not only our approbation, but our admiration of what Fronto had faid, " Take care," faid he, " left you fhould fancy that *mortales multos* is to be ufed on every occafion inftead of *homines multos*, and the Greek proverb from Varro's fatire fhould be applied, τον επι τη φακη μυρον [1]." This cri-

[1] Τον επι τη φακη μυρον,]—The meaning of this epigram is explained by Martial in his third book. In his epigram beginning with—

Unguentum fateor bonum dedifti,
Convivis heri, fed nihil fcidifti.

Written to a man who had given his guefts perfumes, but nothing to eat. See alfo Cafaubon ad Athenæum, 292. and in particular, Erafmus, Adagia, p. 1077. In lenticulo unguentatus, faid of a perfon who makes a fhowy entertainment, but does not fatisfy the hunger of his guefts.

ticifm

ticifm of Fronto's, though upon matters of little confequence, and fome trifling words, I thought worthy of preferving, left the accurate and fubtile diftinction of words of this fort fhould efcape us.

Chap. XXIX.

The word facies *is not correctly ufed by the vulgar.*

WE may obferve, there are many words in the Latin language which have ceafed to bear their original fignification, having paffed into fome very diftant or fome nearer meaning, through the power of cuftom, and the ignorance of thofe who fpeak without knowing the meaning of the words they ufe; as there are fome who think that *facies* means only the mouth, the eyes, and cheeks of a man, which the Greeks call ϖροσωπον; whereas *facies* means the form, manner, and fabrication, as it were, of the whole body, fo called *a faciendo*, as *fpecies* from *afpectu*, and *figura* from *fingendo*. So Pacuvius, in his

 tragedy

tragedy named Niptra, calls the ſtature of a man's body

"Ætate integrâ, feroci ingenio, *facie* procera virum."

"Mature, of powerful mind, and ſtature tall."

But *facies* is not only applied to the perſons of men, but to things of many other kinds. It may with propriety, if ſeaſonably, be ſaid of a mountain, of the heavens [1], and of the ſea. Salluſt has this paſſage in the ſecond book of his hiſtory: "Sardinia, *facie veſtigii humani*, in the ſhape of a human foot, projects towards the eaſt into the African ſea, becoming wider toward the weſt."

[1] *The heavens,*]—This is a common mode of expreſſion in our own language. We ſay perpetually the *face* for the appearance of things. Thus in the goſpel of St. Luke, c. xii. ver. 56.

Ye hypocrites, ye can diſcern the *face* of the ſky and of the earth.

The verb to face is uſed in a ſingular ſenſe by Shakeſpeare:

Fair Margaret knows
That Suffolk does not flatter, *face*, or feign.

But this was the current language of his time.

In the ſecond verſe of Geneſis we have—

And darkneſs was upon the *face* of the deep; and the Spirit of God moved upon the *face* of the waters.

Horace applies the word *facies* to a horſe:

Regibus hic mos eſt, ubi equos mercantur, apertos
Inſpiciunt, nec ſi facies ut ſæpe decora
Molli fulta pede eſt, emptorem inducat hiantem.

But Plautus too, in his Pænulus, has *facies* for the manner of the whole perſon and complexion. His words are theſe—

But for their nurſe, deſcribe her perſon to me.
(quâ ſit facie)
Her ſtature is ſhort, and her complexion brown;
Her face is handſome, and her eyes quite black.

In theſe words he has completely deſcribed her perſon. Moreover, I remember that Quadrigarius has, in his eleventh book, uſed *facies* to expreſs the ſtature and figure of the whole body.

Chap. XXX.

Meaning of caninum prandium *in Marcus Varro's Satire.*

A FOOLISH boaſting fellow, ſitting lately in a bookſeller's ſhop, was praiſing and extolling himſelf as if he were the only man under heaven who could explain thoſe ſatires of Marcus Varro, which ſome call Cynical, others Menippean. He then produced ſome paſſages not very difficult, which, he ſaid, no one could preſume to expound. By chance I turned to that book of the ſatires which is entitled, Hydrocryon; and, approaching him, I ſaid, " Do you know, Sir, the meaning of that old ſentence? The moſt excellent muſic [1], if it be hidden, is worth nothing. I beg of you, therefore, read us a few of theſe verſes, and tell us their meaning."—" Nay, but," ſays he, " do you rather read them to me, in order that I may explain what you do not underſtand."—" But how can I read that of which

[1] *Excellent muſic,*]—There is a Greek phraſe to the ſame effect in Lucian—

Ουδεν οφελος αποῤῥητου και αφανους της Μουσικης.

A ſimilar ſentiment occurs in Telemachus:—He who has knowledge, and communicates it not, is like a good ſword that is never drawn.

I do

I do not know the meaning? What I read will be indiſtinct and confuſed, and may interrupt your attention." Many others, who were preſent, approving of this remark, and ſeeming eager for his explanation, he received from my hands an approved ancient copy of the work, fairly written; but he took it with a moſt tremulous and ſorrowful countenance. How ſhall I expreſs what followed! I can ſcarcely, indeed, require to be believed. Ignorant boys at ſchool, if they had taken up that book, could not have been more ridiculous; he did ſo murder the ſentences, and ſo miſerably pronounce the words. He then returned me the book, amidſt the laughter of the company. "You ſee," ſays he, "how bad my eyes are, and almoſt worn out with perpetual ſtudies: I can ſcarcely catch up the points of the letters. When I recover from this complaint in my eyes, come to me, and I will read the whole book to you."—"I wiſh your eyes well, Sir," ſaid I, "but, in the mean time, tell me ſomething with which your eyes are not concerned. What is the meaning, in that paſſage which you have read, of the phraſe "*caninum prandium* * ?" Then did

* By the term *caninum prandium*, Gellius ſeems to underſtand an abſtemious dinner. Eraſmus does the ſame: but Quintus Carolus, a commentator on Gellius, interprets it differently thus. What is here ſaid of a dog's not drinking wine is equally true of a cat, or a mouſe, or a fiſh. There are three ſorts of wine, new, old, and of middle age: new wine makes us cold, old wine temperately warms, but wine of middle

did this egregious blockhead, as if alarmed by the difficulty of the queſtion, riſe up, and, going away, ſaid, "You are aſking no ſmall matter; I do not give ſuch information for nothing." The words of the paſſage containing this proverb, are theſe: "Do you not ſee that, according to Mneſtheus, there are three ſorts of wine, the black, the white, and the middle ſort, which they call carnation; but the black wine produces ſtrength, the white, urine, and the middle ſort, digeſtion; that the new wine cools, the old heats, and the middle ſort is *caninum prandium*, a dinner for a dog." Long and earneſtly did we argue upon this trifling ſubject, the meaning of *prandium caninum*.

An abſtemious dinner, in which no wine is drank, is called *prandium caninum*, becauſe a dog drinks no wine. When, therefore, he ſpoke of that middle ſort of wine which was neither new nor old, and many people ſpeak as if all wine was either new or old, he meant to ſhow, that the middle ſort had no ſtrength.—"that then," ſays he, "is not to be conſidered as wine which neither cools nor heats you."

Refrigerare, to cool, is the ſame as the αναψυξαι of the Greeks.

dle age inflames the blood, gets into the head, and makes people quarrel and fight like dogs.

Eraſmus ſervilely follows Gellius in his interpretation of this proverb, with no original remarks of his own.

We have, in Engliſh, a proverbial phraſe of "A dog's life," which is uſed to ſignify a life of hunger and eaſe.

BOOK

BOOK XIV.

CHAP. I.

Dissertation of Favorinus against those called Chaldæans, who, from the combinations and motions of the constellations and stars, pretend to foretel the fortunes of men[1].

AGAINST those who call themselves Chaldæans, or calculators of nativity, and profess, from the motion and situation of the stars, to foretel

[1] Chaldæa seems, by universal consent, to have been the original seat of science; and, as far as a clear unobstructed view of the heavenly bodies, among open plains, and an unclouded atmosphere, could suggest or promote a knowledge of astronomy, that branch of philosophy, being cultivated there under every natural advantage, was eminently successful. That an unenlightened people, in any part of the habitable world, perceiving a change in the appearance of the firmament to be accompanied by visible alterations in the weather and the seasons, should transfer this imaginary influence to the bodies, constitutions, and fortunes of men, is by no means wonderful. Thus, in every age and every climate,

foretel events, I formerly heard the philosopher Favorinus, at Rome, speaking, in Greek, in an excellent

climate, we find this species of superstition invariably and almost universally predominant. We have the highest authority for believing, that the Chaldæans not only took the lead in real science, but preserved and extended their influence for a considerable period, and to no very narrow limits. Why the term Chaldæans was afterwards universally understood to convey reproach, may be thus explained. The progress from the use to the abuse of wisdom and knowledge, has at all times kept pace with the passions and vices of the profligate. Thus of the Chaldæans there may be supposed to have existed a meaner number, who, prostituting the knowledge which they had of astronomy, yielded to the impression of avarice and interest, and played upon the credulity of the weak. This appears from a multitude of passages in ancient writers; and to this contemptible crew the prophet Isaiah probably alluded, (see ch. xlvii. ver. 13.) Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from those things that shall come upon thee.

The Romans, under the term Chaldæi, principally referred to the adventurers from Ægypt; but it may be observed, that their best writers always mentioned this fortune-telling tribe with contempt, and sometimes with abomination. I mention a few instances in which they are mentioned by Roman writers, where this quality of foretelling the future is ascribed to them.

See Cicero pro Muræna—

Erant in magna potentia qui consulebantur, a quibus dies tanquam a Chaldæis petebatur.

Horace—

Tu ne quæsieris scire nefas quem mihi quem tibi
Finem dii dederint, Leucothoe: neu Babylonios
Tentaris numeros.

Again,

cellent and ſplendid ſtyle. Whether he delivered his real ſentiments, or ſpoke for the ſake of exerciſing or exhibiting his talents, I cannot ſay; but the heads of paſſages, and of his arguments, as he arranged them, I have been able to remember; for, when I left the aſſembly, I immediately noted them down. They had principally this tendency: that the ſcience of the Chaldæans was not of ſuch antiquity as they wiſhed it to appear; and that they were not the real founders of it, though they pretended to be ſo; but that people of this ſort were jugglers, who dealt in deluſions and tricks, procuring proviſion and money by their lying ſtories; and that, as they ſaw amongſt men certain terreſtrial objects ſwayed by the perception and guidance of heavenly bodies,

Again, the ſame author—

Irritat, mulcet, falſis terroribus implet,
Ut magus.

Juvenal—

Chaldæis ſed major erit fiducia, quicquid
Dixerit aſtrologus credent a fronte relatum
Hammonis—

The moraliſt will probably think it juſt matter of aſtoniſhment, that neither the progreſs nor refinement of knowledge, nor even the light of revelation, has at all effaced this ſuperſtition, nor aboliſhed the influence of this people. There is yet a wandering race calling themſelves Gypſies, and doubtleſs of Ægyptian origin, who, without any pretenſions to ſcience of any kind, arrogate to themſelves this preternatural knowledge of futurity, and find numbers who are weak and fooliſh enough to believe them.

as, for inſtance, the ocean[2], which, being the companion, as it were, of the moon, grows old, and reſumes it's youth, with her; they have thence formed an argument to perſuade us, that all human affairs, great and ſmall, are conducted and regulated as if bound by the ſtars and conſtellations. But, he added, it was too fooliſh and abſurd, becauſe the tide of the ocean agreed with the progreſs of the moon, that we ſhould ſuppoſe any other concern, ſuch as a lawſuit concerning a conduit, or a wall between two neighbours, to be regulated by any chain from heaven; which, if indeed it could happen by any divine interpoſition, he yet thought it could not be comprehended and thoroughly underſtood by any compaſs of the mind, in the ſhort and trifling ſpace allotted to human life. But, he ſaid, that they interpreted a few things, to uſe his own word παχυμερέστερον, with a good deal of ſtupidity, for which they had no foundation in ſcience, but which were looſe thoughts, conceived at random, and arbitrarily impoſed, like that compaſs

[2] *The ocean,*]—This alludes to the phænomena of the ebbing and flowing of the tides, which perplexed the ancients, and was by them conſidered as the greateſt myſtery in the circle of natural philoſophy. They imputed the flux and reflux of the waters of the ſea to the influence and operation of the moon only, whereas the inveſtigations of modern philoſophers, and of our Newton in particular, have ſatisfactorily proved, that the tides are produced by the combination of the forces of the ſun and moon; that is, that there are two tides, a ſolar and a lunar tide.

of

of the eyes which ſees diſtant objects, though blind to thoſe which are nearer. That the great difference between the gods and men was taken away, if men had the power of foreknowing future events. Moreover, he thought it by no means clearly made out, that the obſervation of the ſtars and conſtellations was, as they inculcated, the origin of their ſcience. For if the original Chaldæans, who lived on open plains, obſerved the motions of the ſtars, their orbits, and different combinations, thence calculating events, let, ſaid he, the cultivation of this ſcience proceed, but then let it be under the ſame aſpect of the heaven where the Chaldæans originally were. For, continued he, the ſyſtem adopted by the Chaldæans can no longer be in force, if any one applies it to different ſections of the heavens. For who does not ſee, how great a variety there is of parts and circles of the heavens, ariſing from the diverging and convexities of the globe. For as the ſame ſtars, by which they contend that all things, human and divine, are regulated, do not every where excite cold or heat, but change and vary them, and, at the ſame time, produce in one place calm ſeaſons, in another tempeſtuous, why may they not, in like manner, affect circumſtances and events, producing one thing among the Chaldæans, another among the Getulians; one upon the Danube, another at the Nile? But it is very inconſiſtent, ſays he, for them to ſuppoſe, that the body and quality of air under a different

a different inflexion of the heavens, neceſſarily varies, and yet that upon human affairs the ſtars give the ſame information, though conſulted from any part of the earth. Beſides, he wondered alſo to find it admitted by every one as an axiom, that thoſe ſtars, which, they ſay, were ſtudied by the Chaldæans and Babylonians, or Ægyptians, which many call *erraticas*, wandering, and which Nigidius calls *errones*, are not more in number than they are uſually ſaid to be. For he thought it might happen, that there were other planets of equal influence, without which, a juſt and determinate calculation could not be made; which, however, men could not diſtinguiſh, either on account of their ſplendor or altitude. For, ſaid he, ſome ſtars are viſible from ſome ſituations of the earth, and are known to thoſe who inhabit there; but the ſame are not ſeen [3] from every region, and are to ſome utterly unknown. Now, as we ſee only theſe ſtars, and know that they are only to be ſeen from one part of the earth, what end is there to that ſort of calculation? or what time ſeems ſufficient to make us underſtand what the junctions, or the circuits, or the tranſits of the ſtars, forebode [4]? For, if a calcu-

[3] *Not ſeen,*]—This muſt neceſſarily happen at the poles.

[4] *Forebode,*]—Yet the Arabian and Eaſtern philoſophers found it neceſſary to comply in this inſtance with the credulity and ſuperſtitions of mankind.

"In

calculation be made in this manner, to aſcertain under what influence, aſpect, form, and ſituation of the ſtars any one was born, ſo that regularly from the beginning of his life his good or bad fortune, his manners, his diſpoſition, the circumſtances which happened to him, and the buſineſs in which he was engaged, and, at length, the cloſe of his life, may be determined, and all theſe things, as they had happened, be committed to writing; a long time after, when the ſtars were in the ſame ſituation and in the ſame order, it is thought the ſame things would happen to others born at that time; if, ſaid he, their calculation be made upon theſe principles, and their ſcience be built upon ſuch a calculation, it can by no means merit confidence. Let them tell us in how many years, or rather in how many ages, the circle of their calculation can be made perfect. For aſtrologers agree, that thoſe ſtars, which they call *wandering* [4], and which are ſaid to influence events, after an almoſt infinite and innumerable ſeries of years, reſume the ſame

" In the eaſtern courts the truths of ſcience could be recommended only by ignorance and folly, and the aſtronomer would have been diſregarded, had he not debaſed his wiſdom or honeſty by the vain predictions of aſtrology."—*Gibbon.*

The hiſtorian above cited tells us, in a note, that Albumazar and the beſt of the Arabian aſtronomers allowed the truth of aſtrology.

[4] *Wandering,*]—Theſe ſtars were ſometimes called *Vagæ.*—See Cenſorinus de Die Natali, Cicero de Nat. Deorum, Macrobius, &c.

ſtation from whence they firſt proceeded; ſo that no ſyſtem of obſervation, no trace of memory, no literary record can endure for ſo long a period. Another circumſtance in his opinion to be conſidered was, that one conſtellation preſided when the man was conceived in the womb of his mother, another at the time when, ten months after, he was produced to light; and he aſked how it was conſiſtent that a different fortune ſhould be attributed to the ſame perſon, ſince, according to their notions, the different ſituation and courſe of the ſtars gave riſe to different events; but from the time of marriage, when children were expected, and even when the man and woman were in cohabitation, he ſaid, it ought to be declared, by a fixed and neceſſary poſition of the ſtars, with what qualities and what fortunes men ſhould be born; and, indeed, even long before the father and mother were born, what offspring ſhould ariſe, and to whom that offspring ſhould give birth, and ſo on even to infinity; ſo that if that ſcience were built upon any foundation of truth, thoſe ſtars ought to have foretold an hundred years ago, or rather from the formation of the heavens and the earth, how many generations of men ſhould be born by a continued calculation, and what diſpoſition and fortune every perſon now alive ſhould enjoy. But how is it to be credited, that the chance and fortune, which determines the form and ſituation of

each

each ſtar, ſhould be a certain deſtiny [5] affixed to ſome one man particularly; and that the ſame form, after a very long ſeries of years, ſhould again appear, when the circumſtances of the ſame man's life and fortune, in ſuch ſhort intervals, through the gradations from one anceſtor to another, and an infinite order of ſucceſſion, are ſo often and ſo variouſly pointed out, not by the appearance of the ſtars, but by the perſon. Now, if this can be done, and a difference and variety is admitted, this inequality confounds the calculation which was to explore, through the ſteps of antiquity, the origin of men born afterwards, and

[5] *Deſtiny.*]—Seneca, however, with all his wiſdom, believed the ſtars to have an influence on the fortunes of men.

Videbis quinque ſidera diverſas agentia vias, et in contrarium præcipiti mundo nitentia: ex horum leviſſimis motibus fortunæ populorum dependent, et maxima ac minima proinde formantur, prout æquum iniquumve ſidus inceſſit."

We may eaſily forgive Virgil for availing himſelf of this idea to introduce the beautiful prognoſtication of the death of Julius Cæſar.

Cicero, in his ſecond book de Divinatione, relaxes the gravity of the philoſopher to laugh at theſe fooleries, expreſſing himſelf in ſuch terms as theſe: "Ad Chaldæorum monſtra venerimus—Chaldæis minime eſt credendum—O delirationem incredibilem.—See chapters 42, 3, 4.

It would be abſurd alſo not to refer in this place to a paſſage in Strabo, b. 14. where we learn that there was a place in Babylon for a ſect of wandering philoſophers called Chaldæans; theſe are men who pretend to calculate nativities and tell fortunes; Strabo, however, does not ſpeak of them as entitled to any degree of credit.

 the

the whole ſcience is overturned. But what he thought moſt intolerable was their opinion that not only circumſtances and events of an extrinſic nature, but even the deliberations, and the wills, and the various purſuits of men; what they aimed at, and what they avoided, the accidental and ſudden impulſes of their minds on the moſt trifling occaſions, were excited and regulated from the heavens; as if, when you wiſhed to go into the bath, then lay aſide that wiſh, and again reſume it; all this ſhould happen, not from any varying or changeable diſpoſition of the mind, but from ſome neceſſary coincidence of wandering ſtars; ſo that men ſeem not what you can call reaſonable beings, but abſurd and ridiculous puppets, effecting nothing by their own accord, gratifying in nothing their own will, but acting as the ſtars lead or drive them. As, ſays he, if it could have been foretold whether King Pyrrhus or M. Curius ſhould be conquerors in the battle, why may they not ſay which will have the advantage of two perſons playing at dice or counters on a cheſs board? or is it, that knowing great they are ignorant of little things? or are ſmaller objects more imperceptible than larger? If, however, they chooſe great objects, and affirm that they are more conſpicuous and more eaſily comprehended, I would have them inform me, in this contemplation of the whole world, what they conſider as a

great

great object among the trifling and short-lived concerns which nature allows to men; and let them tell us too, when so minute and so rapid is that point of time in which a man at his birth receives his destiny, that at the same moment, under the same circle of the heaven, more than one cannot be born to the same fate, and that even twins have not the same lot in life, because they are not born at the same moment; let them tell us by what study or contrivance they are able to catch that instant of fleeting time which can scarcely be seized by thought, or how they can perceive and arrest it, when they acknowledge, that in the precipitate revolution of day and night the smallest portions of time cause the greatest changes of fortune. He finally enquired, what there was which could be advanced against the following argument? That persons of either sex, of all ages, and born under different positions of the stars, in different countries, yet all of them, in an earthquake, or by the fall of houses, or in the siege of towns, or sunk in the same ship, should perish by the same mode of death in the same moment? which, said he, never could happen, if the point of time attributed to the birth of each, had it's peculiar laws. But if some circumstances attending the death or the life of men, though born at different times, may be said, from certain agreements among the stars, to be rendered equal and

ſimilar, why then may not all things ſo become equal, that by an union and agreement of the ſtars, many a Socrates, many an Antiſthenes, and many a Plato may at the ſame time ſpring up equal in birth, in appearance, in talents, in manners, in their whole life, and circumſtance of their death, which, ſays he, can by no means ever be the caſe. No good reaſoning can they with propriety oppoſe to my argument upon the inequality of men's births, and the ſimilarity of their deaths; but, he ſaid, he pardoned them, becauſe they did not require all this. If the time, and the manner, and the cauſe of man's life and death, and of all human affairs, were fixed in the heaven and in the ſtars, what would they ſay of flies, worms, ſhell fiſh, and many other of thoſe very ſmall objects of land and ſea? Are they too born and extinguiſhed under the ſame laws as men, ſo that frogs and gnats have the ſame portion of fate allotted to them at their birth, by the motions of the ſtars. If, however, they were not of this opinion, he ſaw no reaſon why the power of the ſtars ſhould prevail as to men, and be ineffectual as to the reſt of the creation. Theſe remarks I have thrown together in an unfiniſhed manner, and in a very rude ſtyle. But Favorinus, ſuch were his talents, and ſuch the beautiful flow of the Greek language, delivered them with more copiouſneſs, more elegance, more ſplendour, and a more graceful ſtyle.

He,

He, moreover, advifed us to beware, left thefe fycophants fhould creep into our confidence, becaufe fometimes they appeared to hit upon and to exprefs a truth. For, fays he, they fpeak things which you cannot lay hold on, indefinite and incomprehenfible, and depend upon a flippery and circuitous mode of conjecture, they go on ftep by ftep between truth and falfhood, like people walking in the dark. Thus, by making many attempts, they come fuddenly, and without knowing it, upon the truth; or the credulity of thofe whom they confult being their guide, they arrive by cunning at fomething true, and thence appear to be followers of the truth, rather by the help of things which are paft than of thofe which are to come. Whatever truths they utter proceed either from rafhnefs or cunning; but they bear not the proportion of a thoufandth part to the falfhoods which they relate. Thefe obfervations, which I heard from Favorinus, I remember the teftimonies of many ancient poets have confirmed, in which fuch delufive fallacies are expofed, as in that of Pacuvius—

Who through the deeds of future days can fee,
With heaven's high ruler fhall an equal be.

Accius likewife fays—

I heed no tales the wheedling augur tells,
When fayings rich for fterling gold he fells.

 Favorinus,

Favorinus, too, willing to deter and diſſuade young men by all means from viſiting and conſulting theſe calculators of nativity, or any other perſons of that deſcription, who profeſſed by magic arts to foretel events, concluded with arguments of this kind. "Either," ſaid he, "they declare proſperous or adverſe events. If proſperous, and they deceive you, you will become miſerable by a fruitleſs expectation; if they declare adverſe events, and ſpeak falſely, you will be miſerable from vain fears. If they ſpeak truly, and the events they foretell are inauſpicious, you thence will become miſerable by anticipation, before you are ſo by fate. If they promiſe happineſs, and it ſhould come to paſs, thence will ſurely ariſe two inconveniencies; the expectation of your wiſhes will fatigue you with ſuſpenſe, and hope will have cropped the flower of your expected bliſs. By no means ought you, therefore, to apply to people of this ſort, who pretend to foretel events."

CHAP.

Chap. II.

Discourse of Favorinus when I consulted him upon the office of a judge.

WHEN first I was chosen by the prætors one of the judges to superintend what are called private suits, I searched after books in both languages[1] on the duties of a judge. As I was then a young man, summoned from the fables of poets and the perorations of orators to preside in courts of law, that I might learn from dead counsellors that legal information which the scarcity of living authorities denied me, in all irregular proceedings and delays of court, and upon certain other legal subjects, I sought advice and assistance from the Julian[2] Law, from Massurius Sabinus, and from the commentaries of other skilful

[1] *Both languages,*]—That is, Latin and Greek, this latter being the fashionable language at Rome, as French is in the different courts of Europe.

[2] *Julian law,*]—This alludes to a law of Julius Cæsar to regulate the office and duties of a judge. The reader will find the subject of this chapter, on the office of a judge, perspicuously and fully discussed by Heineccius, p. 646 of

ſkilful lawyers; but, in the forms of buſineſs, as they now exiſt, and in the compariſon of different queſtions, I reaped no advantage from books of this ſort; for although the opinions of judges are to be collected from the ſtatement of facts before them, yet they are generally preconceived, and the reſult of previous deliberation, by which a judge ought to be guarded before he hears a cauſe in public, and to be prepared againſt the

of his Illuſtrations of Roman Juriſprudence. The judex or judge, properly ſo called, judged both of fact and law; but he ſeems to have acted under the authority of the prætor, who referred cauſes to be tried by three diſtinct orders of judges, with different privileges and authorities, called judices, arbitri, and recuperatores.

The following paſſage on this ſubject is from Gibbon—

In his civil juriſdiction, the prætor of the city was truly a judge, and almoſt a legiſlator; but as ſoon as he had preſcribed the action of the law, he often referred to a delegate the determination of the fact. With the increaſe of legal proceedings, the tribunal of the centumviri, in which he preſided, acquired more weight and reputation. But whether he acted alone, or with the advice of his council, the moſt abſolute powers might be truſted to a magiſtrate who was annually choſen by the votes of the people. The rules and precautions of freedom have required ſome explanation, the order of deſpotiſm is ſimple and inanimate. Before the age of Juſtinian, or perhaps of Dioclefian, the decumes of Roman judges had ſunk to an empty title, the humble advice of the aſſeſſors might be accepted or deſpiſed, and in each tribunal the civil and criminal juriſdiction was adminiſtered by a ſingle magiſtrate, who was raiſed and diſgraced by the will of the emperor.

uncertainties which may produce future difficulty; as there at that time occurred to me an ambiguity ſo inexplicable as to prevent my diſcovering the true ſtate of the caſe: A man claimed before me a ſum of money, which, he ſaid, had been paid and counted out; but he proved it, neither by any note of hand[3], or record, or tablet, or witneſſes, and relied on very ſlender arguments; but it appeared that he was a man of very good character[4], of known and tried integrity, and of a moſt exemplary life. Many ſtrong inſtances of his probity were produced; while he, upon whom the demand was made, was a man of no ſubſtance, of a baſe and diſhonourable life, and proved to be a common lyar, notorious for his cheats and frauds. He, however, inſiſted, together with a number who ſided with him, that the money lent, ought to be proved, in the uſual manner, by the balance of accounts, the calculation of intereſt, the ſignature of the borrower, the ſealing of the deed, and the preſence of witneſſes; and that, if it

[3] *Note of hand,*]—Or rather bond.—When a perſon lent a ſum of money, each party, debtor and creditor, mutually ſigned the agreement in each other's tablets, and theſe tablets were admitted in courts of juſtice as evidence of the fact.

[4] *Very good character,*]—*Ferme* bonum, for which I would recommend to read, *firme* bonum. What follows ſeems to juſtify what I propoſe, " of known and tried integrity."

were

were proved by none of all theſe circumſtances, then ought the defendant to be diſmiſſed, and the plaintiff condemned for calumny; and whatever was advanced concerning the life and practice of either, was to no purpoſe; for this was a caſe of property before a judge deciding between two private men, and not a queſtion of morals before the cenſors. Some friends of mine, whom I had conſulted, men practiſed in law ſuits, and of ſome note in courts of judicature, though ſomewhat inclined to precipitation from the multitude of their law buſineſs, ſaid, there was no cauſe for delay or heſitation, but that he muſt be diſmiſſed, againſt whom, it was proved by none of the accuſtomed forms that he had received the money. But when I recollected the characters of the two men, one diſtinguiſhed by his integrity, the other of a moſt diſſolute and abandoned life, I could not prevail on myſelf to diſmiſs him, I ordered, therefore, the day of deciſion to be deferred, and went immediately from the bench to the philoſopher Favorinus, to whom, being in my time at Rome, I very much attached myſelf. I told him the whole ſtory of the two men, as it had been related to me; and I requeſted that he would give me ſome inſtruction on the matter which then perplexed me, and alſo upon other ſubjects likely to require my attention in the office of a judge, Favorinus having approved of the ſcrupulouſneſs

nefs of my delay, and the propriety of my folicitude, faid, " That which now caufes your hefitation may appear to be of a trifling nature, but if you wifh me to give you general directions how to act in the capacity of a judge, this is by no means a proper time or place; for that difcuffion involves many nice and intricate queftions, and requires much anxious attention and ftudy. But to touch upon a few of the leading topics, this, above all things, is ufually enquired concerning the office of a judge: If a judge fhould happen to be acquainted with a circumftance which officially comes before him, and the whole matter, before it is pleaded on or brought into court, from fome other bufinefs or accident fhould be clearly proved to him, and yet not eftablifhed upon the trial, ought he to pafs fentence from his previous knowledge, or from the evidence produced in court? It is likewife a common fubject of argument, whether it is proper for a judge, knowing every circumftance of the fubject in difpute, if he has an opportunity of compounding the bufinefs, to lay afide his judicial character, and act the part of a common friend and a peace-maker. I know that it is likewife difputed, whether a judge, aware of what is neceffary to be declared or enquired into, ought to declare or make the enquiry when he, whofe intereft it is to have him do fo, neither thinks of nor requires it; for they fay

 this

this is acting the part of a patron not of a judge. It is alſo a queſtion, whether it be within the practice and office of a judge ſo to explain and unfold, by his occaſional interlocutions, the cauſe before him, that before the time of paſſing ſentence he ſhall be in ſuch a manner moved by the things which are confuſedly and inconſiſtently related, as to indicate, by his behaviour, his real opinion. For," ſays he, "thoſe judges, who appear acute and expeditious, conceive that a matter cannot be examined and underſtood unleſs the judge, by frequent queſtions and neceſſary interference, diſcovers his own opinion, and makes himſelf maſter of that of the diſputants. They, on the contrary, who are reckoned more ſedate and grave, deny that a judge ought, before ſentence, and while the cauſe is pending, as often as any propoſition is made, to intimate his own opinion. For, ſay they, the variety of facts and arguments produced muſt excite different emotions of the mind; and thus, in the ſame cauſe, and at the ſame time, he will appear to feel and to ſpeak differently. But," continued Favorinus, "on theſe and other ſuch ſubjects, relative to the office of a judge, hereafter, when I have time, I will endeavour to give you my ſentiments, and will relate to you the precepts of Ælius Tubero upon the ſubject, which I read very lately. As to the money which you ſay was claimed before you in your judicial capacity, I

advife

advife you to follow the advice of that very wife man, Marcus Cato, who, in his defence of Lucius Turius againft Cnæus Gellius, fays, that the cuftom handed down and obferved by our anceftors, was this: If there were any fubject of difpute between two men, which could not be proved by records or witneffes, it was then enquired by the judge, who prefided in the caufe, which was the better man of the two. If they were equally either good or bad, then credit was given to the plaintiff, and the matter was decided according to his teftimony; but in this caufe which perplexes you, the plaintiff is a man of the beft character, the other of the worft, and the matter is difputed between two perfons without witneffes. Give credit, therefore, to the plaintiff, and convict the defendant; fince, as you fay, their characters are not equal, and that of the plaintiff is the better."

Thus did Favorinus advife me, as became a philofopher; but I thought it was too prefumptuous for one of my age and little confequence to appear to take cognizance, and give judgment from the characters of the litigants, and not from the proofs of the fact. Yet I could not bring my mind to difmifs the defendant, fo I fwore that the matter was not clear to me, and was thus excufed from paffing judgment. The words of Cato, to which Favorinus alluded, are thefe: "I remember this tradition from our anceftors.

If

If any one ſue another for any thing, and if both are equal, either good or bad, and no witneſſes appear as to what paſſed between them, credit is to be given to the defendant; now, if Gellius ſhould be at iſſue with Turius, unleſs Gellius be a better man than Turius, no one, I think, would be ſo inſane as to decide in favour of Gellius. If Gellius be not better than Turius, you muſt then give judgment in favour of the defendant."

CHAP. III.

Whether Xenophon and Plato were rivals, and at enmity with each other.

THEY who have written on the life and manners of Xenophon and Plato, and, indeed, upon all subjects relating to them, with the greateſt accuracy and elegance, have been of opinion that they entertained certain ſecret jealouſies, and a mutual ſpirit of rivalſhip, againſt each other; and they have produced ſome arguments from their writings, which tend to ſtrengthen this conjecture. They are of this nature: that in ſo many books written by Plato, mention is no where made of Xenophon; nor, on the other hand, is mention made of Plato by Xenophon [1],

[1] *Xenophon.*]—That a jealouſy did actually exiſt betwixt theſe two accompliſhed and eminent men there can be very little reaſon to doubt. The aſſertion, however, that Xenophon no where makes mention of Plato is not true. He introduces his name in the Memorabilia, where he tells us that Socrates was a friend to Glaucon on account of Charmides the ſon of Glaucon, and on account of Plato; Σωκρατης δε ευνες ων αυτῳ δια τε Χαρμιδην τοι Γλαυκωνος και δια Πλατωνα.

Diogenes Laertius, in his Life of Plato, mentions the ſame circumſtance. Conſult alſo Athenæus, book the eleventh, where the queſtion is yet more fully diſcuſſed.

 although

although each of them, and particularly Plato in his treatiſes, has ſpoken of many of the followers of Socrates. This, too, they conſider as no proof of ſincere and friendly diſpoſition; that Xenophon, in oppoſition to that celebrated work of Plato on the beſt ſyſtem of government, propoſed a different mode of governing a ſtate, in a work entitled Cyropædia; and they add, that Plato was ſo much hurt by this conduct, that mention being made in ſome book of King Cyrus, in order to reflect on Xenophon's work he ſaid, that Cyrus was a ſagacious and a ſtrong man, but "had not by any means profited by his education;" for theſe are Plato's words about Cyrus. They think, too, in addition to what I have ſaid, it may be alledged, that in thoſe books of his which record the ſayings and conduct of Socrates, he affirms that Socrates never did diſpute upon natural cauſes and the laws of the heavenly bodies, and that he never touched upon or cultivated any of thoſe ſciences which the Greeks call mathematics, and which have no reference to the proper or happy conduct of life; therefore, he ſays, they are guilty of a baſe falſehood who attribute ſuch diſſertations to Socrates. When Xenophon, they obſerve, wrote this, he hints at Plato[2], in whoſe works Socrates diſputes upon phyſical

[2] *Plato,*]—The following is from Dr. Barry's ingenious and learned treatiſe on the wines of the ancients:

" A jealouſy

physical subjects, upon music and geometry. Now if this were to be believed, or even suspected, in men

"A jealousy had long prevailed between Plato and Xenophon, which subsisted at the time when Plato published his Symposium. This excited Xenophon to write another, which should be not only more agreeable to his taste, and the established convivial rules, but should also afford him an occasion to vindicate the character of some of his friends, whom Plato seems to have pointed out and censured in his Symposium; and, indeed, the latter differs from that of Plato in almost every respect.

"They had long been rivals in fame, and their opposition in sentiments appears not only in this instance, but in two other learned treatises; which, though nearly relative to the same subject, yet contain a studied difference of opinion easily discerned in them. Xenophon says, that Cyrus was early instructed and versed in the rules and principles of government. Plato asserts, that his education was entirely military, and that he was so much unacquainted with them, and even with his domestic affairs, that he committed the education of his children to women. Xenophon represents Mnemon as a betrayer of the Greeks in their expedition against the Persians: Plato not only vindicates his conduct, but greatly commends it. Many more instances of this kind will occur to those who are acquainted with their writings; in which it is particularly remarkable, that though they were cotemporary, and wrote upon the same subject, Xenophon but once, and then very slightly, mentions the name of Plato, while he never inserts that of Xenophon, though it was almost unavoidable on one occasion, where he enumerates every one then present except him. Hence it is plain, that each cautiously avoided giving to the name of the other that share of immortality which the works of both of them deserve."

 The

men of ſuch great and dignified characters, I think it is no cauſe for ſuppoſing they entertained enmity or envy, or that they had any conteſt for reputation; for ſuch a diſpoſition is far removed from the habits of that philoſophy in which theſe two men, according to the opinion of all, greatly excelled. What then can have given riſe to this opinion? Why ſuch an equality of talents, ſuch a ſimilarity of congenial virtues, although the diſpoſition to contend be totally abſent, neceſſarily creates an appearance of rivalſhip? For when the great abilities of two or more diſtinguiſhed perſons, engaged in the ſame purſuit, are equal, or nearly ſo, in eſtimation, there ariſes among their different advocates a conteſt with reſpect to their different exertions and merits: from ſuch conteſt the flame of emulation ſpreads to the parties themſelves, and the progreſs towards the ſame goal of honour, when equal, or nearly ſo, is liable to the ſuſpicions of rivalry, not from their own zeal, but from that of their friends. Thence it was that

The reader will alſo find further illuſtrations of this ſubject in Hermogenes de Form. Orat. ii. and in Euſebius Præparatio Evang. 14. Such emulation betwixt individuals living at the ſame period, with ſimilar and equal claims for public admiration, is neither unnatural nor uncommon. It was the caſe betwixt Sophocles and Euripides, as well as betwixt Hortenſius and Cicero, and of ten thouſand others; but, as Quintus Carolus obſerves, ad recentis memoriæ exempla ire, quia invidiam habet, non eſt noſtri inſtituti.

Xenophon

Xenophon and Plato, the two luminaries of Socratic elegance, were thought to contend as rivals; becaufe, among others, there was a conteft to determine which was the more diftinguifhed, and becaufe two eminent characters, who are ftriving with united force, carry with them the appearance of rivalfhip.

Chap. IV.

Chrysippus has, with great propriety and skill, represented the form of Justice in glowing colours and harmonious words.

WITH equal propriety and elegance has Chrysippus, in the first of his treatises, entitled [1], περι καλȣ και ἡδονης, described the mouth, and eyes, and the whole countenance of the goddess Justice, in a strong and masterly mode of

[1] *Entitled,*]—On Beauty and Pleasure—
The idea of Akenside, in his second book of the Pleasures of the Imagination, greatly resembles this of Chrysippus—

The prime of age
Composed her steps; the presence of a god,
High on the circle of her brow enthron'd,
From each majestic motion darted awe;
Devoted awe! till, cherished by her looks,
Benevolent and meek, unfading love
To filial rapture softened all the soul;
Free in her graceful hand she poised the sword
Of chaste dominion; an heroic crown
Display'd the old simplicity of pomp
Around her honoured head; a matron's robe,
White as the sunshine streams thro' secret clouds,
Her stately form invested, &c.

See also the fiction of Virtue in Xenophon, and in Silius Italicus.

 colouring.

colouring. He reprefents her figure, as he fays it ufually is by old painters and orators, thus: "Her appearance and garb is that of a virgin with a fpirited and awful countenance, with penetrating eyes, and a folemn dignified caft of countenance, equally diftant from meannefs and ferocity." And he wifhed to inculcate, from the fpirit of this reprefentation, that a judge, who is the minifter of juftice, ought to be a grave, holy, fevere, incorrupt character, unaffailable by flattery, mercilefs and inexorable toward the wicked and the guilty, zealous, vigilant, powerful, and terrific, from the force and majefty of equity and truth. Chryfippus's words upon the fubject are thefe: "She is called a virgin as an emblem of her purity, and a proof of her never having given way to wickednefs; that fhe has never been led afide by foothing words, or by prayers, or by flattery, or by any other fnare; wherefore fhe is painted of a grave countenance, with an unfhaken and earneft look, ftedfaftly directing her eye fo as to ftrike the wicked with awe, and to give encouragement to the juft: to the latter, as to her friends, fhe prefents an agreeable afpect; to the others, an harfh one." Thefe words of Chryfippus, as they are at hand, and open to our confideration, I have more particularly noted, becaufe fome of our more delicate ftudents in philofophy have called this a reprefentation of Cruelty rather than of Juftice.

Chap. V.

Strife and contention of eminent grammarians at Rome on the vocative case of " Egregius."

ONE day, when I was weary with my daily task of making comments, I walked to the field of Agrippa [1] for the purpose of relaxation and amusement. There, meeting with two grammarians of some note at Rome, I became witness to a very violent dispute between them; one contending that the vocative of *egregius* was *egregi*, the other insisting that it was *egregie*. The argument urged by the former was of this kind: "Whatsoever nouns or words," says he, " have their nominative case singular in *us*, the letter *i* coming before the last syllable, in the vocative case end all in *i*, as *Cælius Cæli*, *modius modi*, *tertius terti*, *Accius Acci*, *Titius Titi*, and the like; *egregius*, therefore, as it ends in *us* in the nominative, and *i* precedes the last syllable, ought in the vocative to end in *i*, and *egregi*, therefore, should be used, and not *egregie*. For *divus*, and *rivus*, and *clivus*, do not end in *us*, but in a double *u*, in order to express which a new

[1] *Agrippa*,]—This place was given to the people for a public walk by Augustus Cæsar.

letter

letter is invented, called *F digamma*[2]." The other, hearing all this, exclaimed, " Oh, you excellent grammarian, (egregie grammatice) or, if you like it better, moſt excellent, (egregiſſime) tell me then, I beg, what vocative caſe have the words *inſcius*, *impius*, *ſobrius*, *ebrius*, *proprius*, *propitius*, *anxius*, and *contrarius*, which end in *us*, with *i* preceding the laſt ſyllable; modeſty and ſhame forbid me to pronounce theſe words according to your definition." The other, alarmed at this accumulation of words againſt him, became ſilent for a ſhort time; but afterwards collecting himſelf, he ſaid, " he ſhould retain and defend the rule which he had laid down;" adding, " that *proprius*, and *propitius*, and *anxius*, and *contrarius*, had the ſame vocative caſe with *adverſarius* and *extrarius*; and that *inſcius*, *impius*, *ebrius*, and *ſobrius*, though leſs frequently, were certainly more properly terminated by *i* rather than *e* in the vocative." As this conteſt was likely to be prolonged, I ſcarcely thought it worth while to attend any longer to it, and I left them in clamorous diſpute.

[2] *Digamma,*]—Or double gamma, which ſeems to be no other than the Greek φ, and was by the Romans uſed for V. The Emperor Claudius inverted the F thus, Ⅎ, in medals and inſcriptions.

CHAP. VI.

Of those things which, having the appearance of learning, are neither pleasing nor useful.

A Friend of mine, of some proficiency in literature, and who had passed a great part of his life among books, expressed a wish to assist and ornament my publication, at the same time presenting me with a large volume, which contained, as he said, every kind of learning, and had been collected by him, with much labour, from many different and abstruse courses of reading, that I might extract whatever I thought worthy of being recorded. I accepted his present with eagerness and avidity, as if I had got possession of a *cornu copiæ*; and I shut myself up, that I might read without interruption. But the book contained, O Jupiter! a mere collection of strange tales, such as, the name of the first man who was called a grammarian; the number of those named Pythagoras [1]; how many were called

[1] *Pythagoras,*]—We know of twenty-eight persons called Pythagoras, and of twenty who had the name of Hippocrates.

after

after Hippocrates; and who were the fuitors which Homer fpeaks of in the habitation of Ulyffes; the reafon why Telemachus did not touch Pififtratus, who was lying near him, with his hand, but awakened him with a kick of his foot [2]; in what kind of cradle Euriclea put Telemachus; and why the fame poet did not know a rofe, but could diftinguifh an olive from a rofe. It contained, likewife, the names of thofe companions of Ulyffes who were feized and torn by Scylla [3]; the queftion whether Ulyffes failed by the outer paffage, according to Ariftarchus, or by the inner, according to Crates. Moreover,

[2] *Foot,*]—The paffage in the Odyffey is—

> Αυταρ ο Νεστοριδην εξηδιος υπνυ εγειρεν
> Λαξ ποδι κινησας.

Literally thus: But he roufed the fon of Neftor from fweet fleep, fhaking him with his heel.

Pope overlooks this peculiarity, and renders the paffage—

> Meanwhile Pififtratus he gently fhakes,
> And with thefe words the flumbering youth awakes.

[3] *Scylla,*]—See this queftion, on the vanity, intemperance, and folly of fome enquiries admirably handled in the eighty-eighth epiftle of Seneca—

Quæris ubi Ulyffes erraverit, potius quam efficias ne nos femper erremus? non vacat audire utrum inter Italiam et Siciliam jactatus fit ad extra notum nobis orbem, neque enim potuit in tam angufto error effe tam longus, &c.

it contained the verſes of Homer called ισοψηφοι *, (equally balanced) and a catalogue of names, Παραστιχις,

* ισοψηφοι,]—That is literally, *equinumeral,* from ισος, *equal,* and ψηφος, *a pebble,* ſuch as the ancients uſed in counting; which, being in Latin called *calculus,* gave the origin to the word *calculation.* It is difficult, as ſome of the commentators acknowledge, to attend with any patience to the extreme trifling of the old grammarians on the ſubject of Homer. This is among the moſt remarkable inſtances. The Greek letters being uſed alſo as numerals, they thought it worth while to enquire, in what verſes of Homer the ſeveral letters, caſt up together as figures, produced equal numbers. Theſe verſes they called *equinumeral,* ſome of which are noticed by various authors. In this way of counting, it has been curiouſly made out, that רומיית, *Romiith* in Hebrew, and Λατεινος in Greek, form exactly the number 666; which, being the number of the beaſt in the Revelations, is ſuppoſed to prove the Roman Church *Antichriſt.* The Romaniſts have, it is true, endeavoured to take revenge, by diſcovering that *Martin Lauter,* or *Luther,* counts to the ſame ſum: but then it muſt be owned, that to do ſo they are obliged to give the Latin letters the force of the Greek numerals. Some of the Fathers thought the name of the Nile had a myſtical reference to the year, becauſe the letters N. 50. E. 5. I. 10. Λ 30. O. 70. Σ 200, make up preciſely 365, forgetting that Νειλος is a Greek word, and that the river was not named by Greeks. Euſtathius mentions this alſo in his comment on Dionyſius. The more modern trifling of conſtructing numeral verſes, purpoſely to expreſs certain dates, is at leaſt as ingenious as theſe Greek fancies. In theſe, ſuch letters only are counted as are numerals in the Roman method of notation, the reſt are paſſed over as inſignificant. Thus aVdaCes Mors CæCa neCat, was ſuppoſed to mark the date of the death of Philip the Bold, Duke of Burgundy, namely, 1405.

Some

Παραστιχις [5], mentioned there. Likewife what verfe there is, which in every fucceeding word increafes

Some have been made in French, as the following infcription for a hotel built by Charles VIII.

aV teMps dV roI Charle Le hVIt
CeftVI hofteL sI fVt ConftrVIt.

Which gives the date of the building, 1485. The French, it may be obferved, is antiquated. It is not worth while to dwell more upon fuch trifles.

[5] Παραστιχις,]—*line by line.* This is on the principle of the acroftic; the initial letters of fucceffive lines being put together to make a word: acroftic is indeed itfelf of Greek derivation and origin, from ακρος, an *extremity*, and στιχος, *a verfe*. Euftathius tells us it was remarked, that the five firft lines of the laft book of the Iliad form, in this manner, the word λευκη, the initial words being Αυτο, Εσκιδναντ', Υπνυ, Κλαιε, and Ηρει. It is probable that other difcoveries, no lefs important, might be made on other books, were the fame attention beftowed. Cicero, in his fecond book of Divination, chap. 54, fpeaks of a kind of poem called, ακροστιχις, "quum deinceps ex primis verfus literis aliquid connectitur, ut in quibufdam Ennianis."—"*When fomething is formed from the regular connection of the firft letters in each verfe, as in fome compofed by Ennius.*" And he intimates that fome of the Sibylline verfes were fo conftructed. Eufebius, in the oration of Conftantine, gives a fet of verfes as taken from the Sibylline oracles, in which the initials form ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ—*Jefus Chrift, Son of God, the Saviour.* St. Auftin alfo mentions that fuch verfes were extant. Similar in fome meafure to this is the formation of names from the initials of certain words. Thus, from the very words above cited as defcriptive of Chrift, was formed the word ΙΧΘΥΣ, which

increafes a fyllable; by what rule each head of cattle produces three every year; of the five cover-

which fignifying a fifh, that animal was confidered as myftically reprefenting Chrift, and the word itfelf efteemed a facred term. Thus FERT, the family device of the Counts of Savoy, is explained by fome to be formed from the words *Fortitudo Ejus Rhodum Tenuit,* in allufion to an exploit performed by one of the family; and, in our own country, the term CABAL was formed from the names of five noblemen; *Clifford, Afhley, Buckingham, Arlington, Lauderdale;* "than which," fays Hume, "never was a more dangerous "miniftry in England, nor one more noted for pernicious "councils." An. 1670.—In the editions of Plautus we have arguments to each play, attributed by fome to Prifcian, which are acroftics; the firft letters forming the name of the comedy of which the lines give the argument. Many fancies of this kind have been tried by idle wits. Some have made the beginnings and ends of the lines fignificant, and fome the middle letters alfo. Others have the initials of the words in a diftich to form a name altogether, as Placentius is formed here, without the two laft words,

> Plura Latent Animo Celata, Et Non Temeranda
> Judicis Ullius Scilicet, hoc volui.

But of this enough.

I have already remarked, that when the letters of two verfes, numerically confidered, denote the fame aggregate number, they are called ἰσόψηφοι. Oifelius, in his note ufed by Gronovius, quotes two inftances from Homer. Thefe the reader may eafily refer to, both in the edition of Gronovius and that of Conrad; but as it is lefs common, I cannot help introducing an epigram quoted by Muretus, in his various readings,

coverings of the ſhield of Achilles, whether the outer one or the middle was made of gold; and what

readings, from the Anthology, which tends to elucidate this ſubject of ισοψηφοι verſes—

> Δαμαγοραν και λοιμον ισοψηφον τις ακȣσας
> Εστησ' αμφοτερων τον τροπον εκ κανονος.
> Εις το μερος δε καθειλκετ' ανελκυσθεν το ταλαντον
> Δαμαγορȣ, λοιμον δ'ευρεν ελαφροτερον.

The above epigram is a jeſt upon ſome worthleſs fellow of the name of Damagoras, whoſe name was equinumeral with the Greek word for Peſt. A perſon weighed in a balance Damagoras againſt the Peſt, and found that the Peſt was lighter, doubtleſs becauſe the letters were fewer, though equinumeral. The numerals are caſt up thus:

δ	=	4	λ	=	30
α	=	1	ο	=	70
μ	=	40	ι	=	10
α	=	1	μ	=	40
γ	=	3	ο	=	70
ο	=	70	ς	=	200
ρ	=	100			——
α	=	1			420
ς	=	200			
		——			
		420			

The grammarians have given the name of Rhophalic to ſuch verſes as begin with a monoſyllable, and progreſſively increaſe, as—

> Rem tibi conceſſi doctiſſime dulciſonoram.

See

what names of cities and countries had undergone a change, as Bœotia, which was formerly called Aonia; Ægypt, which was called Aeria; and Crete, by the same name Aeria; Attica was Acte, and poetically Acta; Corinth, Ephyre; the coast of Macedonia, Æmathia; Thessaly, Hæmonia; Tyre, Sarra; Thrace, Sithon; and Sestos, Posei-donium. These and many other such things were contained in this book, which I instantly hastened to return to him, and said, " I give you joy, Sir, of this variety of learning; but take again your precious volume, which has no sort of concern with my humble sphere of literature; for this publication of mine, which you would willingly assist and adorn, seeks support chiefly from

See Servius in Putsch. p. 1826; and Salmasius ad Solinum, as quoted by Gesner. See also a line quoted by Muretus from Homer:

Ω μακαρ Ατρειδη μοιρηγενες ολβιοδαιμων.

A climax of a different kind, if not afraid of disturbing the reader's gravity, may be pointed out from from the Σφηκες of Aristophanes. See the lines corrected by Dawes in his Miscellanea Critica.—Edit. Burgess.

* Ατρεμας πρωτον ΠΑΞ κατα ΠΑΠΑΞ επαξει καπειτα ΠΑΠΑΠΠΑΞ Χωται χεζω κομιδη βροντα ΠΑΠΑΠΑΠΑΞ ωσπερ εκειναι.

These lines are facetiously intended by Aristophanes to denote the progress of a crepitus.

that

that one line of Homer which Socrates ſays pleaſed him beyond all things:

> Every thing either of good or ill which awaits
> you in your family.

CHAP. VII[1].

Marcus Varro gave to Pompey, when firſt elected conſul, a commentary, which he called, "Iſagogicum de officio ſenatus habendi."

CNÆUS Pompey was elected conſul the firſt time with Marcus Craſſus. When Pompey was about to enter upon his office, as, having paſſed his time in camps, he was ignorant of ſenatorial forms and the city manners, he requeſted his friend Marcus Varro to frame him a written directory, (Varro calls it commentarium εισαγωγικον) from which he might learn the du-

[1] Every thing which relates to the Roman ſenate, the right and manner of convoking it, and the places in which it aſſembled, is ſo agreeably and amply diſcuſſed by Middleton, in his treatiſe on the Roman ſenate, as to render my ſaying any thing on this and the ſubſequent chapter not only unneceſſary but impertinent.

tles of his office, when he convened the ſenate. This book, which he had drawn up for Pompey upon this ſubject, Varro ſays, in the letters which he wrote to Oppianus, was loſt: theſe are in the fourth book of Epiſtolary Queſtions. He here repeats many things on this ſubject, as what he had ſaid before had periſhed.

The firſt thing he mentions is, who thoſe perſons were by whom the ſenate was accuſtomed to be convened: he calls them the dictator, the conſuls, the prætor, the tribune of the people, the interrex, and the præfect of the city; and, except theſe, no other had a right of demanding a conſultation of the ſenate; and, as often as it happened that all theſe magiſtrates were at the ſame time at Rome, then, according to the order in which they are arranged, he who is the firſt has the greateſt right of conſulting the ſenate. He adds, that the military tribunes, who, by an extraordinary privilege, acted as proconſuls, alſo the decemvirs, who were inveſted with conſular power, and the triumvirs, who were appointed to regulate the ſtate, had the power of conſulting the ſenate. He afterwards diſcuſſed the ſubject of interceſſions; and he ſaid, that the right of interceding belonged to thoſe only who poſſeſſed equal or higher power than thoſe who had authority to conſult the ſenate. He then wrote upon the places in which a conſultation of the ſenate could lawfully take place; and he proved,

ed, that this could not happen but in the place appointed by the augurs, and called the temple; therefore temples were conſtituted by the augurs in the Hoſtilian or Pompeian hall, and afterward in the Julian, which were profane places, that the ſenate might there aſſemble according to ancient cuſtom. Amongſt theſe remarks he obſerved, that all ſacred houſes were not temples; that the houſe of Veſta was not a temple. After this he proceeds to ſay, that a conſultation of the ſenate, holden before ſun riſe or after ſunſet, was not according to eſtabliſhed forms; and that they who conſulted the ſenate at ſuch periods were liable to be called to account by the cenſors. He then ſpeaks much upon what days were illegal for aſſembling the ſenate; and that he who was about to convene the ſenate ought to ſacrifice a victim and take the auſpices; and that all religious matters were to be referred to the ſenate before they entered upon political ſubjects, then matters of general concern to the ſtate, afterwards the affairs of individuals. He added, that a decree of the ſenate was paſſed in two forms, either by the departure of thoſe who conſented, or, if the caſe were doubtful, by calling for the opinion of each; but that every one was to be ſeparately conſulted in his turn, beginning with thoſe of conſular rank, from which rank formerly the eldeſt was firſt aſked his ſentiments. Having ſaid this, he adds, that a new cuſtom has been inſtituted through

 intereſt

intereſt and partiality, by which he was firſt appealed to, whom the mover of the ſenate preferred, though ſtill he muſt be of conſular dignity. He ſpoke likewiſe much upon the ſubject of taking bribes, and of the fine to be inflicted upon any ſenator who was not preſent when he ought to be. Theſe and other ſuch ſubjects as I have mentioned, Marcus Varro touched upon in his letter to Oppianus; but as to the two forms of conducting the conſultations of the ſenate, either by their departure, or by collecting their ſentiments, this ſeems to be ſcarcely conſiſtent with the opinion left by Atticus Capito in his Miſcellaneous Obſervations; for in his 259th book he ſays, that Tubero affirmed, that no conſultation of the ſenate could be regular without the form of diviſion; becauſe, in all their conſultations, even in thoſe which took place *per relationem*, a diviſion was neceſſary; and Capito confirms this opinion. But I remember to have written more fully and more particularly upon all this buſineſs in another place.

CHAP. VIII.

Enquiry whether the præfect of the Latin holidays had the right of convening and consulting the senate.

JUNIUS denies that a præfect of the Latin holidays has a right to convene the senate, since he is not a senator, and has no power of giving his opinion, because he becomes a præfect at an age when he is inadmissible to the senate. But Marcus Varro, in the 4th of his Epistolary Questions, and Atteius Capito, in the 259th of his Observations, affirm that the præfect has the power of convening the senate, and refers us, in opposition to Mutius, to Capito's assent to the opinion of Tubero; "For," says he, "before Atinius's law for assembling the people, their tribunes had the power of convening the senate, although they were not senators."

BOOK XV.

CHAP. I.

In the annals of Quintus Claudius it is ſaid, that wood rubbed with alum does not take fire.

ANTONIUS Julian, the rhetorician, had one day in particular declaimed, to the unuſual delight and gratification of his hearers. His ſubjects were generally of the ſcholaſtic kind, the work of the ſame ſkilful orator, adorned with the ſame eloquence, but not always productive of the ſame pleaſure. A party of us, who were his friends, preſſed round, and were attending him home[1], when, arriving at the Ciſpian Hill, we ſaw a large building on fire: it was conſtructed with many

[1] *Attending him home.*]—It was cuſtomary at Rome for men of diſtinguiſhed rank, or of ſuperior character for eloquence or other talents, to be attended in public by a number of friends and followers. This we learn from many places in the writings of Cicero and others, and this paſſage alſo confirms it.

huge

huge wooden planks, and all the vicinity was in flames. Some one of Julian's companions immediately observed, that though the profits of farming near the city were great, yet the dangers were much greater; "and if," said he, "any mode could be invented to prevent houses in Rome catching fire so easily [2], I would immediately sell my country possessions, and purchase a situation in the city." Julian then, with that pleasant countenance which in conversation he always assumed, "If," said he, "you had read the 19th of Claudius's Annals, a most excellent and faithful author, Archelaus, one of king Mithridates's commanders, would have shewn you by what contrivance and skill you might prevent fire, so that no wooden edifice, though attacked and penetrated by flames, would yet catch fire." I then enquired about this wonderful matter. He repeated, that in a publication of Quadrigarius he had found, that when, in Attica, Lucius Sylla attacked the Piræus, and Archelaus, a general of king Mithridates, de-

[2] *Catching fire so easily.*]—See Juvenal, Sat. 3, and Johnson's imitation in his poem called London:

Nam quid tam miserum tam solum vidimus, et non
Deterius credas horrere incendia, &c.

Fires were very frequent at Rome. In Nero's time was a conflagration which continued, according to Seneca, for six days.

 fended

fended it, a wooden tower, conſtructed to protect the beſieged, though ſurrounded by flames, did not catch fire, becauſe it had been rubbed by Archelaus with alum [3]. The words of Quadrigarius are theſe: "Then Sylla made an attempt, bringing out his troops, after a long time, to ſet fire to a wooden tower which Archelaus had conſtructed between them. He came, he approached the place, he put wood under it, he beat off the Greeks, he applied the flames, and after they

[3] *With alum.*]—See a ſimilar fact recorded in Ammianus Marcellinus, l. xv. c. 1.

Machinas Romanorum Perſæ exurere vi magna nitebantur, et aſſidue malleolos atque incendiaria tela torquentes laborabant inceſſum, ea re, quod humectis ſurtis et centonibus erant opertæ materiæ plures, aliæ unctæ alumine diligenter, ut ignis per eos laboretur innoxius.

The ancients had a great opinion of the efficacy of vinegar to extinguiſh fires, as appears from Plutarch, Sympoſ. l. 3. q. 5. and Macrobius, Saturn. l. 7. c. 6. which laſt writer ſays—

"Quid aceto frigidius; ſolum enim hoc ex omnibus humentibus creſcentem flammam violenter extinguit, dum per frigus ſuum calorem vincit elementi."

The great men at Rome had ſlaves, whoſe buſineſs was to watch the houſe in the night, to prevent fire and the depredations of thieves. This we may perhaps underſtand from a paſſage in Juvenal, Sat. 14. 306.

> Diſpoſitis prædives hamis vigilare cohortem
> Servorum noctu Licinus jubet, attonitus pro
> Electro, ſigniſque ſuis, Phrygiaque columna,
> Atque ebore, et lata teſtudine, dolia nudi
> Non ardent cynici.

had

had long attempted it, they could not ſet it on fire, Archelaus had ſo covered the whole fabric with alum; at which Sylla and his ſoldiers were aſtoniſhed; but as he could not effect his purpoſe, he drew off his forces."

CHAP. II.

Plato, in his tract "de legibus," *was of opinion, that encouragements to drink more copiouſly at feaſts were not without their uſe.*

A Perſon from the Iſle of Crete, paſſing ſome time at Athens, profeſſed himſelf a Platonic philoſopher, and wiſhed to paſs for ſuch. He was a fooliſh trifling fellow, a boaſter of his knowledge in Greek, and, moreover, he was ſo devoted to wine as to become a perfect laughing ſtock for drunkenneſs. In ſome entertainments which we young men regularly held every month at Athens, as ſoon as we had finiſhed eating, and ſome inſtructive and pleaſant topics of converſation were introduced, this man, having demanded ſilence, began to ſpeak; and then, in a ſort of vulgar and undiſciplined rabble of words,

words, he called upon people to drink, and this, he said, he did according to the laws of Plato, as if Plato, in his treatise "de Legibus," had written most copiously in praise of drunkenness[1]; and had pronounced it a proper thing for grave and valiant men; and, during his harangue, he deluged all the wit he had in frequent and copious potations, affirming, that for the body and mind to be inflamed with wine proved an incentive to the genius, and a stimulus to virtue. Plato, in his first and second book "de Legibus," has not, indeed, as this foolish fellow conceived, commended that disgraceful intemperance which undermines and impairs the minds of men, but he has not disapproved of that more cheerful invitation to wine, which is regulated by certain bounds, and conducted by temperate presidents and regulators[2] of the entertainment. For he thought that men's minds, by the moderate and

proper

[1] *In praise of drunkenness.*]—Consult on this subject Plato himself de Legibus, l. 2. and l. 6—See also Laertius, l. 3. sect. 39, where we find that Plato desired drunken people to look at themselves in a glass, that they might judge of their disgusting appearance: "At no time," says Laertius, "did Plato recommend men to drink wine till they were intoxicated, except on the days sacred to the god δοντος το οινον,' the giver of wine. Thus Plato also expresses himself, and Athenæus quotes the passage, l. 3.

[2] *Presidents and regulators.*]—Arbitris et magistris conviviorum. This alludes to the well known custom of the ancients

of

proper relaxations of drinking, were refreſhed and refitted for the duties of a ſober ſtation, and that they became thus by degrees more happy, and better qualified for the purſuit of any of their wonted objects. He likewiſe thought, if there were any latent errors in their affections or deſires, which ſhame concealed, that, by the licence which wine gave, theſe were developed without any great danger, and became more obvious to correction or cure. Plato, in the ſame place, ſays, that theſe exerciſes are not to be ſhunned, in order to conquer the power of wine; for that no one can be truly called moderate and temperate whoſe life and practice has never been tried among the dangers of diſſipation and the allurements of pleaſure; for he to whom all the gratifications and the elegancies of the table are

of appointing a maſter of the feaſt, called indifferently magiſter convivii and arbiter bibendi. This was ſometimes determined by dice. See Horace—

Regna vini ſortiere talis.

And again—

Quem Venus arbitrum
Dicet bibendi.

See alſo in St. Matthew the paſſage wherein our Saviour directs the wine to be carried to the maſter of the feaſt.

The perſon thus elected was crowned with a garland, which, as all the gueſts wore garlands, was probably diſtinguiſhed by ſome particular ornaments. He was ſometimes alſo called Rex.

unknown,

unknown, if, unexperienced, he is led to a participation of them, either willingly, or by chance, or by neceſſity, he is inſtantly infatuated and ſeduced, his mind and his reſolution give way, and he falls from the novelty of the attack. He thought, therefore, it was adviſeable to frequent ſuch meetings, and to contend hand to hand, as in an army, with pleaſure and the indulgence of wine, that men might be ſafe, not by flight or abſtinence, but by vigorous reſolutions and conſtant attention; that by proper indulgence we may preſerve our temperance and moderation, and at the ſame time diſperſe, by warming and cheriſhing the mind, the attacks of frigid auſterity and ſtupid baſhfulneſs.

CHAP. III.

Cicero's opinion of the particle au, *prefixed to* aufugio *and* aufero, *and whether it is the same preposition which occurs in* autumo.

I Have read a book of Cicero, entitled the Orator, in which, after the author has said that the words *aufugio* and *aufero* are compounded of the preposition *ab* and *fugio* and *fero*, but that this preposition, in order to make the pronunciation softer, was changed into *au*, and that the words then became *aufugio* and *aufero* instead of *absfugio* and *absfero*; having, I say, made this remark, he afterwards, speaking of the same particle, says, " this preposition is found in no other word except these two." But in Nigidius's commentaries I find the word *autumo* compounded of the preposition *ab* and *æstumo*, and *autumo* is contracted from *abæstumo*, which has the intensive signification of " *totum æstumo*," like " *abnumero*." But with much reverence be it spoken for this very learned man, Publius Nigidius, this appears more bold and ingenious than true; for *autumo* has not this signification only, but it means *dico*, *opinor*, *censeo*, with which words

that prepofition has no connection, either in the formation of the word, or expreffion of it's meaning. Befides, Cicero, a man of the moft unwearied induftry in literary purfuits, would not have faid [1] that thofe were the only two words, if a third could have been found. But what appears moft worthy of enquiry is, whether the prepofition *ab* be changed into *au*, to foften the pronunciation, or whether the particle *au* be, like many other prepofitions, derived from the Greek, as indeed we find it in that line of Homer—

Ἀυ ερυσαν μεν πρωτα και εσφαξαν και εδειραν.

[1] *Have faid.*]—The paffage referred to in Cicero is this—

Quid fi etiam abfugit, turpe vifum eft; et abfer noluerunt; quæ præpofitio, præter hæc duo verba, nullo alio in verbo reperitur.

Chap. IV.

Story of Ventidius Baſſus, a man of mean birth, who, firſt, as it is related, triumphed over the Parthians.

IT was mentioned in the converſation of ſome old and learned men, that in ancient times, many individuals, though of ignoble birth and mean ſituations, had yet arrived at the moſt dignified offices of the ſtate; nothing, however, excited more admiration than what was recorded of Ventidius Baſſus. He was born at Picenum [1], of low extraction, and his mother, together with himſelf, was made a priſoner by Pompeius Strabo, the father of Pompey the Great, in the ſocial war, wherein he overcame the Aſculani; and when Pompeius Strabo triumphed, he was carried with the reſt before the chariot of the general, an infant, in his mother's arms. Afterwards, when he grew up, he with difficulty procured a livelihood, and that in the loweſt way, by furniſhing

[1] *Picenum.*]—Famous for its "Poma" of one kind or other—

> Cum Picenis excerpens ſemina pomis
> Gaudens.

It yet retains ſome veſtige of its ancient name, being called Bicenza.

mules and carriages to thofe officers who were appointed to the government of provinces, for whom he hired them. In this occupation he became known to Caius Cæfar, and went with him into Gaul. There, becaufe he conducted himfelf in that province with fome fkill and dexterity, and afterwards executed fome commiffions in the civil war with punctuality and vigour, he not only was advanced to the honour of Cæfar's friendfhip, but elevated to the higheft rank in the ftate; he was created tribune of the people, and afterwards prætor. At that time he was proclaimed an enemy by the fenate, together with Mark Anthony; but upon a junction of parties, he not only recovered his former dignity, but became, firft, pontiff, and then conful. The Roman people, however, who had remembered Ventidius Baffus getting his livelihood by taking care of mules, were fo indignant at this, that the following verfes[2] were written up in the ftreets—

[2] *Following verfes.*]—The ftory here related of this Baffus is to be found in a multitude of ancient writers.

It is to this man probably that Seneca alludes, when he fays, in his 47th epiftle—

Erras fi exiftimas me quofdam quafi fordidioris operæ rejecturum, ut puta illum mulionem et illum bubulcum; nec minifteriis illos æftimabo, fed moribus.

See alfo Juvenal, fat. 7.

> Si fortuna volet, fies de rhetore conful;
> Si volet hæc eadem, fies de confule rhetor;
> Ventidius quid enim? quid Tullius? &c.

Lo!

Lo! he who was the muleteer of late!
Priests, augurs, ye who know the will of fate,
How came this rascal by the consulate?

Suetonius Tranquillus records, that this same Bassus was made governor of the Eastern provinces by Mark Antony; and that the Parthians, invading Syria, were routed by him in three battles. He was the first who triumphed over the Parthians; and, at his death, was honoured by a public funeral[3].

[3] *Public funeral.*]—There were three kinds of public funeral among the Romans. When a person was buried at the public expence, it was called, by way of distinction, funus publicum. Other public funerals were called, indictivum censorium, &c.

Chap. V.

Profligo often used improperly and ignorantly.

As there are many words which, through the ignorance and ſtupidity of people who ſpeak what they do not underſtand, become perverted and corrupted from their right and original meaning, ſo has the ſignification of the word *profligo* ſuffered a ſimilar change and corruption; for as it is derived from adfligendo, and means "bringing any thing to deſtruction and annihilation," ſo people uſed *profligare* to expreſs *(prodigere* and *deperdere)* to deſtroy, and they called "*res profligatas*," "*profli&tas* and *perditas*," caſt down and deſtroyed; but now I hear of edifices and temples, though in a ſtate of almoſt perfect preſervation, being *in profligato* and *profligata*. It was with a good deal of humour, therefore, that a prætor once, of ſome learning, gave the following reply to a youngſter at the bar [1], as Sulpitius Apollinaris has told the ſtory in one of his

[1] *Youngſter at the bar.*]—In the edition of Gronovius, *barvaſculo*, and it is ſometimes read *barbatulus*. Cicero, in one of his epiſtles to Atticus, uſes the word barbatulus.

Concurſabant barbatuli juvenes, totus ille grex Catilinæ.

letters:

letters: "when an impudent prater," ſays he, "had made uſe of theſe words in his pleadings; 'all the cauſes of which you ſaid you would take cognizance to day, ſuch has been your aſſiduity and expedition, are over, *(profligata ſunt)* one only remains, to which I requeſt your attention.' The prætor then, with ſome wit, replied, 'Whether the buſineſs which you ſay I have now tranſacted be *(profligata)* all over or not, I cannot ſay, but paſt a doubt *it is all over with* that which now falls into your hands, whether I hear it or not'." They, however, who wiſh to expreſs the meaning which is here given to *profligatum*, if they ſpeak good Latin [2], uſe not *profligatum* but *affectum*, as Marcus Cicero, in his

[2] *Good Latin.*]—See Gellius, book 3. chap. 17. where the ſame obſervation is made. I find an acute remark in the Admonitiones Chriſtiani Falſteri upon this ſubject, which vindicates Gellius from the cenſures of ſome critics, who blame him for not calling thoſe words pure Latin, for which there is the authority of Cicero, Livy, Tacitus, &c. Qui Latine loquuti ſunt, Falſterus thinks is applied by Gellius to thoſe who lived before the time of Cicero; for example, Scipio, Cato, Quadrigarius, Metellus, Piſo, the Gracchi, &c. Cicero, in his 15th letter of the 9th book of Familiar Epiſtles, complains, that in his time the purity of the Latin language began to be corrupted by the introduction of a foreign jargon. His expreſſion is, peregrinitatem in urbem Romam infuſam; Gellius, therefore, ſeems to have been cenſured without ſufficient reaſon. See the Admonitions of Chriſtianus Falſterus ad Interpretes A. Gellii.

ſpeech upon the conſular provinces. His words are theſe: "We find the war *(adfectum)* diſaſtrouſly proceeding, and, to ſay the truth, almoſt ruinouſly concluded" *(confectum)*. So, in a paſſage following, "For why ſhould Cæſar wiſh to remain in that province, unleſs it be to deliver to the republic a completion of that ruin which he has begun" *(ut ea quæ per eum affecta ſunt, perfecta reip. tradat)*. So Cicero, in his Œconomics, "When now the ſummer declining, it is the time for the grapes to ripen in the ſun" *(affecta jam propè æſtate)*.

CHAP.

CHAP. VI.

In Cicero's ſecond book "de Gloria," *there is a manifeſt error in what is written of Hector and Ajax.*

IN Tully's ſecond book de Gloriâ there is an obvious miſtake, but of no great conſequence. Not every man, however, though learned, would detect this miſtake, unleſs he had read the 7th book of Homer; for which reaſon I do not ſo much wonder that Tully committed the error, as that it was not obſerved and corrected afterwards either by himſelf or his freedman Tiro, who was a very learned man, and very attentive to every work of his patron's. There is in that book the following paſſage concerning Homer: "Ajax, about to engage with Hector, expreſſes a wiſh that if conquered he may obtain funeral rites, and declares, that he would have paſſengers who paſs his tomb ſpeak thus of him:

"Beneath this tomb[1] a valiant ſoldier lies,
Hector alone from him could bear the prize;
Thus ever to my name ſhall glory riſe."

Now

[1] *Beneath this tomb.*]—The lines are from the ſeventh Iliad, and I have endeavoured literally to tranſlate them, but I

 ſhall

Now these verses which Cicero translates into Latin are not delivered by Ajax, nor is it he who pleads for burial; but Hector delivers them, and speaks of his opponent's funeral before he knows whether Ajax will engage with him.

shall also subjoin Pope's version, which is certainly very diffuse:

> Greece on the shore shall raise a monument,
> Which when some future mariner surveys,
> Washed by broad Hellespont's resounding seas,
> Thus shall he say: "A valiant Greek lies there,
> By Hector slain, the mighty man of war."
> The stone shall tell your vanquished hero's name,
> And distant ages learn the victor's fame.

Pope does not often present us with such imperfect rhymes as surveys and seas, there and war.

In Homer's time the tombs of the heroes who fought at Troy were still to be seen on the shores of the Hellespont; which as Pope, in his note from Eustathius, observes, probably suggested the hint of the above lines;

Cicero's expression in his translation is,

> Vitæ jam pridem lumina linquens.

He uses a similar one in a fragment in his book de Divinatione:

> Vitai lumina linquens;

Or, as it is in Olivet's edition of Cicero,

> Vitalia lumina linquens.

Virgil also uses the term lumina vitæ:

> Si lumina vitæ
> Attigerint.

CHAP.

Chap. VII.

It is obſerved of old men, that their ſixty-third year is either marked by trouble, or death, or ſome ſignal calamity. An example taken from a letter from Auguſtus to his adopted ſon Caius[1].

IT has been noticed by many people, and experienced by almoſt all old men, that the ſixty-third year of life is attended with ſome danger or diſaſter to the body, ſome grievous diſorder, and either with loſs of life or injury of mind. People, therefore, who are engaged in the ſtudy of ſuch things and words, call this year of life the climacteric. The night before laſt, when I was reading Auguſtus's epiſtles[2] to his grandſon Caius, and I was led on by the free and unſtudied elegance of the ſtyle, eaſy and ſimple, not laboured and auſtere, I found this very obſervation upon the year I have mentioned. His letter is this: "October 9th. I ſalute you, my

[1] Conſult Gellius, book 3. chapter 10. on the power and qualities imputed by the ancients to certain numbers, and to the number ſeven in particular. My note at that chapter renders my delaying the reader in this place unneceſſary.

[2] *Auguſtus's epiſtles.*]—We learn from Suetonius, that Auguſtus wrote various things beſides epiſtles, many fragments of which are collected by Rutgerſius, and may be ſeen in the ſecond book of his Various Readings, chap. 19.

 Caius,

Caius, as the dearest object[3] of my affection, whose absence from me, whenever it happens, I most sincerely regret; but particularly on such a day as this my eyes are eager to behold my Caius. Wherever you now are, may you with happiness and health celebrate my 64th birth day, for you see I have escaped the usual climacteric of old men, the 63d year; and I pray to God, that whatever time may remain to me, it may be prolonged to see your welfare; and that while the republic is in it's most flourishing state, with a becoming spirit you may succeed to the burthens of my station."

[3] *Dearest object.*]—Literally, my dearest little eye, a phrase which was in general considered as amorous, and is so applied by Catullus, and other writers of that stamp. Augustus, it seems, used a method of writing letters, which rendered them entirely unintelligible, except to those to whom they were addressed. Thus, for example; he put the next letter succeeding, as, *b* for *a*, *c* for *b*, and so on; at the close he put two *aa*'s for *x*, thus, *aa*.—See Rutgersius, the place before cited, and Dio Cassius, book 2. whom indeed Rutgersius quotes. The reader may also consult Suetonius in Vita Augusti, sect. 88.

Julius Cæsar also, as appears from the same author, Vit. Jul. sect. 56. had some such method of corresponding with his friends; he used the fourth letter (quartam elementorum literam) as *d* for *a*.

Chap. VIII.

Paſſage from a ſpeech of Favorinus, an old orator, containing an invective on luxurious entertainments, delivered by him when he recommended the Licinian law in reſtraining expences.

WHEN I read an old oration of Favorinus, a man of ſome eloquence, I learnt the whole of it, that I might remember how odious are the expences and luxuries of which he ſpeaks in the following manner: "Caterers and miniſters of luxury deny that any entertainment is elegant, unleſs when you have eaten a great deal your diſh is taken away, and ſomething elſe more high and dainty is brought; for that is conſidered as the higheſt pitch of luxury with them, when expence and daintineſs take place of elegance. They ſay, you ought not to eat the whole of any bird except the *ficedula* [1]; and they add, that your

[1] *Ficedula.*]—That the *ficedula* was eſteemed a great delicacy at the Roman tables is ſufficiently known. The ficedula was a bird like a nightingale, and its literal interpretation is a fig-eater. A long account of the mode of dreſſing it may be ſeen in the edition of Apicius by Liſter. Martial ſpeaks of the rump being of the higheſt repute as a delicacy. It is *certainly not the nightingale*, but the *beccafico*, the name of which ſignifies the very ſame, and is ſtill eſteemed a delicacy in Italy. See Martial, xiii. 49. who ſays, as it eats grapes alſo it ſhould rather be called *uvedula*, the grape being the more worthy fruit. The Italian dictionaries, under *beccafico*, have *ficedula* as its interpretation.

entertainment is vulgar, unlefs you provide fo many birds and fatted fowls, that your guefts may be fatisfied with the rumps and the hinder part; for as for the other parts of birds and fowls, they who eat them are thought to have no tafte. If luxury fhall continue to increafe in its prefent proportion, what will be left but that men fhould find perfons to eat for them, to prevent the fatigues of their meal, fince their couches of gold[2] and filver, and their purple robe, are more fuperbly ornamented for the ufe of fome men, than for the altars of the immortal gods."

[2] *Couches of gold.*]—The progrefs of refinement and luxury was probably much the fame at Rome as in other great nations. In their infancy they were a modeft, temperate, and frugal people; in their decline, voluptuous, effeminate, and profufe. In this refpect, the human character in general feems much the fame with the characters of nations; induftry invigorates, poverty hardens, wealth relaxes, and luxury corrupts:

> Rank abundance breeds,
> In grofs and pampered nations, floth, and luft,
> And wantonnefs, and gluttonous excefs.

John Meurfius has written a tract, which he calls Roma Luxurians, that is, on the luxury of the Romans; wherein, among other things, he mentions their couches of ivory and even of gold; that is, we fuppofe, gilt; for Pliny, book 33, chap. 11. fpeaks of couches of filver with fomething like aftonifhment.

CHAP. IX.

Cæcilius the poet uſed "frons" *in the maſculine gender, not by poetic licence, but with propriety and by analogy.*

WITH propriety and ſpirit has Cæcilius, in his Subſtitute, written—

"Nam hi ſunt inimici peſſimi[1] fronte hilaro,
Corde triſti, quos neque ut adprehendas neque ut mittas, ſcias."

Hard is the taſk to guard againſt his wiles,
Who cheats with heart averſe and hollow ſmiles.

I quoted theſe lines in a company of young men of learning, when we were ſpeaking of a

[1] *Peſſimi.*]—A ſimilar expreſſion may be found in Tacitus. See the Life of Agricola, 41. 1.

Crebro per eos dies apud Domitianum abſens accuſatus, abſens abſolutus eſt; cauſa periculi non crimen, aut querela læſi cujuſquam, ſed infenſus virtutibus princeps et gloria viri, ac *peſſimum inimicorum genus* laudantes.

Like this alſo is the ſentiment of Achilles in Homer—

Who dare think one thing and another tell,
My ſoul deteſts them as the gates of hell.

See alſo Auguſtin de Civitate Dei, l. 19. and Cicero de Amicitia, as quoted by Gronovius in his edition of Gellius.

character

character of this sort. One who was present, a grammarian of the common stamp, but a man of some rank, said, " What a licentious and impudent fellow was this Cæcilius, to say *fronte*[2] *hilaro*, and not *hilarâ*, without shrinking from so gross a solecism."—" Rather," replied I, " how licentious and impudent are we, who improperly and ignorantly assert that *frontem* is not the masculine gender, since the rule of proportion called analogy, and the authority of the ancients, testify that we ought to say, not *hanc*, but *hunc frontem*; for Cato, in the 5th of his Origines, has this passage: ' *Postridie signis collatis a quo fronte peditatu, equitibus, atque aliis, cum hostium legionibus pugnavit.*' In the same book too, Cato has *recto fronte*." " But," says this half-learned grammarian, " away with your authorities, which, perhaps, you may possess, and give us a little reason, which it seems you do not possess." Irritated a little at this expression, as was natural from my age, " Attend," said I, " learned Sir, to my reasoning, which, however false it may be, you cannot confute. All words ending in the three same letters as *frons* are of the masculine gender, if they are terminated in the genitive like *mons*,

[2] *Fronte.*]—The word about which there is a dispute in this chapter was used in both genders by the best writers. See Nonius Marcellus.

Virgil says, frontem obscenam; Cato de re militari uses fronte longo; and coloratum frontem occurs in Plautus.

pons,

pens, fons." He, on the other hand, ſtill ſupporting his cauſe, ſaid, " but there are, young man, ſeveral ſimilar words not of the maſculine gender." Every one then called upon him to mention only one; but he, throwing himſelf into different attitudes, could not open his lips, and even changed colour. I then interfered: " Go," ſaid I, " take thirty days to find this; and having found it, give us the meeting." So we ſent away this ignorant man to hunt for a word, by the help of which he might do away the effect of the termination.

CHAP.

Chap. X.

The ſtrange and voluntary death of certain Mileſian virgins[1].

PLUTARCH, in his firſt treatiſe upon the ſoul, when ſpeaking of certain habits which take poſſeſſion of the human mind, has mentioned that the Mileſian virgins (nearly all of them that were in the city) on a ſudden, with-

[1] This ſtory of the Mileſian virgins is alſo to be found in Plutarch's tract on the Virtues of Women.

The Romans, frequent as the crime of ſuicide was among them, endeavoured to mark their general abhorrence of it by diſgracing the dead bodies of thoſe who deſtroyed themſelves: no rites of ſepulture were allowed to the ſelf-murderer.

Virgil, in his twelfth Æneid, brands this crime with the epithet of informe—

> Purpureos moritura manu deſcendit amictus,
> Et nodum informis leti trabe nectit ab alta.

Heyne, at this paſſage, calls this kind of death heroicum et tragicum, that is frequent in the ancient Greek poets and tragedians. Jocaſta hanged herſelf, ſo did Epicaſte and Anticlea the mother of Ulyſſes, and Clite and Phædra, &c. See alſo Bayle, in his dictionary, at the article Abdera. Montaigne alſo tells this ſtory, and calls the principle which induced the Mileſian virgins thus to deſtroy themſelves a furious compact.

out

out any apparent caufe, took the refolution of dying, and that many actually hanged themfelves. As this difpofition daily increafed, and no remedy could prevent their determination to die, the Milefians decreed, that the virgins who fhould thus hang themfelves fhould be carried to their funeral naked, with the fame rope that hanged them. After this decree the young women defifted from their fuicide, deterred only by the fhame of meeting with fuch difhonourable interment.

CHAP. XI.

Form of the senatorial decree for banishing philosophers from Rome; also the decree of the censor, by which they were censured and restrained who instituted and taught rhetoric at Rome[1].

IN the consulate of Caius Fannius, Strabo, and Marcus Valerius Messala, a consultation of the senate was holden concerning the Latin philosophers and teachers of rhetoric.

Marcus

[1] The difficulties which the art of rhetoric had to encounter on it's first introduction at Rome, are explained by Suetonius in his tract de Claris Rhetoribus, where the decree detailed in this chapter is also quoted. See also Bayle, at the article Fannius. Consult also Tertullian, p. 397, Havercamp's edition. I subscribe his words:

Quis poetarum, quis sophistarum, qui non de prophetarum fonte potaverit? inde igitur et philosophi ritum ingenii surrogaverunt; inde opinor et a quibusdam philosophia legibus quoqúe ejecta est a Thebæis dico, a Sparteolis et Argæis.

These Grecian states of Thebes, Sparta, and Argos, banished philosophers from among them as the corruptors of their youth. See Seneca ad Helvec. Aliquando philosophi velut corruptores juventutis abire jussi sunt.

Many are of opinion that this decree at Rome was confined to the Epicureans. See Ælian, Var. Hist. 9. 12. I thus translate the chapter: The Romans expelled Alcæus and Philiscus, the Epicureans, from their city, because they instructed the youth in many vicious pleasures. The Messenians also

expelled

"Marcus Pomponius reprefented, that injurious reports were fpread concerning thefe philofophers and rhetoricians; it was therefore decreed that Marcus Pomponius the prætor fhould watch and take care that, for the good of the public and his own credit, they fhould not remain at Rome."

A few years after this decree of the fenate, Cnæus Domitius Œnobarbus and Lucius Licinius Craffus, the cenfors, iffued this edict for reftraining Latin rhetoricians:

"Whereas we have been informed that there are men who have inftituted a new fcience, and that to the fchool of thefe men our youth flock, while they call themfelves Latin rhetoricians, and that there the young men pafs whole days in idlenefs; now our anceftors have fixed what inftruction their children fhould imbibe, and what fchools they fhould frequent; thefe new inftitutions, therefore, which accord not with our cuftoms, nor the cuftoms of our anceftors, are neither agreeable nor proper; wherefore, to thofe who conduct as well as thofe who frequent fuch feminaries, we have thought proper

expelled the Epicureans. Athenæus fays the fame, 12. 12. and fo does Suidas at the article Epicurus.

The emperor Julian alfo forbade the rhetoricians to teach the Chriftians, determined if thefe latter would not be pagans they fhould not be fcholars. See the Life of Julian by the Abbé de la Bleterie.

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to exprefs our difapprobation of their proceed-ings."

Not only in thofe very rude times, and when they were unpolifhed in Greek literature, were philofophers banifhed from Rome, but when Domitian was emperor they were, by a decree of the fenate, driven out of the city, and banifhed Italy, at which time the philofopher Epictetus went from Rome to Nicopolis on account of that decree.

CHAP. XII.

Celebrated paſſage from a ſpeech of Gracchus, concerning his frugality and continence [1].

WHEN Caius Gracchus returned from Sardinia, he addreſſed himſelf to an aſſembly of the people in theſe words—

"In the government of your province I have conducted myſelf, not as conſulting my own ambition, but your intereſt. I had no tavern, no beautiful youths as attendants, but your ſons, who were more modeſt at my entertainments than in ſervice with their general." Afterwards he ſays, "I took care that no one in the province ſhould ſay with truth that I had received a penny, or any larger ſum, as a preſent, or that

[1] The cenſors had proſecuted Gracchus for leaving his office of queſtor in Sicily before the period which the law required. This Gracchus did to ſolicit the tribuneſhip. His oration, part of which is here quoted, made ſuch an impreſſion on his hearers as to obtain his acquittal.

Chariſius, an old grammarian quoted by Priſcian, and preſerved in Putſchius, has given ſo much more of the ſpeech of Gracchus as may enable us to form an idea of the whole. It muſt be remembered that the virtues of Gracchus were entitled to the greater commendation, becauſe Sicily was conſidered as a place of great corruption, luxury, and vice.

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by my means any one had incurred expence. Two years have I been in your province, and if any harlot has entered my houfe, or any flave been feduced [2] for my purpofes, confider me as the loweft and moft abandoned of mankind; fince I was thus continent with their flaves, you may fuppofe what was my conduct toward your fons." A little further on he fays, "Thus, my countrymen, though when I went from Rome I carried my bags full of money, I brought them from the province empty; while others, who have carried out cafks filled with wine, have brought them home filled with gold."

[2] *Seduced.*]—Gronovius and all the editions have folicitus eft. There can be no doubt but it ought to be follicitatus eft; for omnium natorum, I would propofe to read, hominum natorum.

CHAP.

Chap. XIII.

Of unuſual verbs, called by the grammarians common, and uſed in either voice.

THE verbs *utor, vereor, hortor,* and *conſolor,* are common, and may be uſed either way, as *vereor te* and *vereor abs te,* that is, *tu me vereris*; *utor te* and *utor abs te,* that is, *tu me uteris*; *hortor te* and *hortor abs te,* that is, *tu me hortaris*; *conſolor te* and *conſolor abs te,* that is, *tu me conſolaris.* *Teſtor* alſo, and *interpretor,* have this reciprocal ſignification. But theſe words are commonly uſed only in one way, and it is doubted whether they are ever uſed in the other. Afranius, in his *Conſobrinis,* has—

Hem iſto [1] parentum eſt vita vilis liberis,
Ubi malunt metui quam vereri ſe ab ſuis.

Here vereri is applied in its leſs uſual ſenſe. Novus, in the Ligata et Lignaria, applies the word utitur in its oppoſite ſenſe: "quia ſupellex multa, quæ non *utitur,* emitur tamen;" that is, "quæ

[1] *Hem iſto,* &c.]—Theſe lines, as they here ſtand, are far from perſpicuous. Muretus, in his Various Readings, propoſes a different reading. The meaning is, the life of parents who wiſh rather to be dreaded than beloved can be little agreeable to their children.

usui non est," which is not in use. Marcus Cato, in his 5th orig. says, " exercitum suum pransum paratum *cohortatum* eduxit foras atque instruxit." Consolor is likewise applied in its unusual sense in a letter which Quintus Metellus wrote, in his banishment, to Cnæus and Licinius Domitius: " When I think," says he, " of your regard for me, *I am greatly comforted*, (vehementèr consolor) and your fidelity and virtue are impressed upon my mind." In the same manner Marcus Tullius, in his 1st book " de Divinatione," has used *testata* and *interpretata*, so that *testor* and *interpretor* appear to be verbs common; so Sallust has the phrase *dilargitis proscriptorum bonis*, as if *largior* were one of these verbs common. Thus we see *veritum*, *puditum*, and *pigitum*, not used personally in the infinitive mood, nor confined to the ancients alone, but adopted by Marcus Tullius in his second book " de Finibus: " Primum Aristippi Cyrenaicorumque omnium quos non *est veritum* in eâ voluptate quâ maximâ dulcedine sensum moveret, summum bonum ponere." *Dignor* also, and *veneror*, *confiteor*, and *testor*, are accounted verbs common, according to that passage in Virgil—

> Conjugio Anchisa Veneris *dignate* superbo,
> Cursusque dabit *venerata* sacerdos.

Confessi æris is a phrase which occurs in the Twelve Tables, in these words: " Æris con-

fessi rebusque judicatis 30 dies justi sint." In the same tables too, is this passage: "Quæ si erit testatior libripensve fuerit in testimonium fariatur improbus, intestabilisque[a] esto."

[a] *Intestabilisque.*]—This was a law term, and has two significations; it means both one whose evidence could not be taken in a court of justice, who was consequently infamous; it meant also one who could not make a will. See Horace—

> Is intestabilis et sacer esto.
>
> Sat. 3. l. v. 181.

Ulpian says, that whoever wrote a libellous poem could neither make a will himself, nor be witness to the will of another person. Intestabilis was sometimes also used in another and less decent sense, though perhaps Lambin may have seen a meaning in Plautus which Plautus himself never intended. See the Curculio of Plautus, Act I. Scene I.

> Semper curato ne vis intestabilis.

On the subject of *æris confessi*, which fragment occurs in the sentence above, see Gellius again, book 20. c. 1.

Chap. XIV.

Metellus Numidicus has borrowed a new figure of ſpeech from the Greek orators.

IN Metellus Numidicus's third book, containing his accuſation againſt Valerius Meſſala, I obſerved a new expreſſion. His words are theſe: "When he found himſelf involved [1] in ſuch a charge, and ſaw his companions coming in tears to the ſenate to complain that great ſums of money had been exacted," *pecunias ſe maximas exactas* appeared to me a Greek mode of expreſſion; for the Greeks ſay εισεπραξατο με αργυριον, he demanded money of me; and if that phraſe is allowable, any one may be ſaid to be exactus pecuniam. Thus Cæcilius appears to have uſed the word in his Hypobolimæus [2]—

Ego illud minus nihilo exigor portorium,

which is, "neverthelefs, that cuſtom-houſe fee is required of me."

[1] *Himſelf involved.*]—Quum ſe ſciet, a friend propoſes to read quum re ſciret, which may be rendered when he poſitively knew. H. Stephens diſputes the accuracy of the title of this chapter. See the annotations at the end of his edition of Gellius, p. 59.

[2] *Hypobolimæus,*]—A few other fragments of this play have been preſerved by H. Stephens, and may be found in Nonius Marcellus. To Hypobolimæus the term Æſchinus is added by Nonius Marcellus as well as by Gellius.

CHAP. XV.

The ancients used "paſſis velis," *and* "paſſis manibus," *not from their own word* "patior," *but from* "pando."

FROM the verb *pando* the ancients formed *paſſum* and not *panſum*, and *expaſſum*, with the prepoſition, not *expanſum*. Thus Cæcilius in his Synariſtuſæ [1]—

[1] *Synariſtuſæ.*]—Theſe are the only fragments of this play, and are to be found no where but in Gellius, from whom they are inſerted by H. Stephens in his collection.

A play of this name was written by Crates, as appears from Julius Pollux. Pliny alſo, in his 23d book, tells us, that Menander wrote a comedy called Synariſtuſæ. His words are, Item apud Menandrum *Synariſtuſæ* hoc edunt.

For *diſpeſſis*, at the concluſion of this chapter, I would rather read *diſperſis*, and conſequently derive the word from diſpergo.

This ſenſe of diſperſis comis occurs in Anacreon. The lines are ſufficiently elegant to be quoted—

> Ελικας δ' ελευθερυς μοι
> Πλοκαμων, ατακτα συνθεις
> Αφες ως θελυσι κεισθαι.

The meaning of the quotation from Plautus is this—

> You'll ſhortly march, I fancy, in this poſture,
> Without the Metian gate, bearing along
> A gibbet, with your hands ſpread out.

Heri vero profpexiffe eum fe ex tegulis
Hæc nuntiaffe, et flammeum *expaffum* domi.

A woman is faid to be *paffo capillo*, with difhevelled hair, *quafi porrecto, expanfo*, and we fay *paffis manibus, paffis velis*, in the fenfe of diductis and diftentis. So Plautus, in his Miles Gloriofus, changing *a* into *e*, as is ufual in compound words, fays *difpeffis* for *difpaffis*:

Credo ego ifthoc exemplo tibi effe eundum extra portam,
Difpeffis manibus patibulum cum habebis.

CHAP.

Chap. XVI.

Extraordinary death of Milo of Crotona[1].

MILO of Crotona, a celebrated wreſtler, who, as is recorded, was crowned in the fiftieth Olympiad, met with a lamentable and extraordinary death. When, now an old man, he had deſiſted from his athletic art, and was journeying alone in the woody parts of Italy, he ſaw an oak very near the road ſide, gaping in the middle of the trunk with its branches extended; willing, I ſuppoſe, to try what ſtrength he had left, he put his fingers into the fiſſure of the tree, and attempted to pluck aſide and ſeparate the oak, and did actually tear and divide it in the middle; but when the oak was thus ſplit in two, and he relaxed his hold as having accompliſhed his intention, upon a ceſſation of the force

[1] The ſtory of Milo occurs in ſo many authors, ancient as well as modern, that it muſt neceſſarily be familiar to every reader. The learned are not agreed about the time when this man lived. Some ſay he flouriſhed in the time of Tarquinius Priſcus, others in the time of Tarquinius Superbus. Salmaſius, in his annotations on Solinus, has entered at length into the queſtion, but has not cleared it up.

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it returned to its natural position, and left the man, when it united, with his hands confined[2], to be torn by wild beasts.

[2] *His hands confined.*]—The mode of Milo's death is thus mentioned by Ovid, if indeed the Ibis be Ovid's—

> Utque Milon robur deducere fissile tentes,
> Nec possis captas inde referre manus.

CHAP.

CHAP. XVII.

Why the nobler Athenian youth left off playing on the flute, which had been long the custom of their country [1].

ALCIBIADES the Athenian, when a youth, was inftructed by his uncle Pericles in the liberal arts and fciences; and Pericles ordered Antigenides, a mufician, to be fent for to teach him to play on the flute, which was then confidered as a great accomplifhment. He applied the pipe to his mouth and blew into it, but difgufted by the deformity of his countenance, he flung it afide and broke it. As foon as this ftory was known, by univerfal confent the fcience of playing on the flute was difcontinued. This ftory is taken from the 29th commentary of Pamphilas.

[1] This anecdote is related by Plutarch, who gives as a reafon why Alcibiades refufed to learn the flute, that whoever plays on the harp might at the fame time talk or fing, but that he who played on the flute was debarred of converfation. "Let the Thebans," faid he, "play on the flute, for they know not how to converfe; but we of Athens have Minerva and Apollo as our tutelar gods, one of whom threw the flute away, whilft the other ftripped off the fkin of the man who played upon it."

CHAP. XVIII.

The battle in the civil war, and the victory obtained by Cæsar at Pharsalia, was mentioned and foretold by one Cornelius, a priest, who was that day at Patavium in Italy [1].

ON the day when Caius Cæsar and Cnæus Pompey engaged in Thessaly, a circumstance happened at Petavium in Italy, beyond the Po, which deserves to be recorded. One Cornelius, a priest, a man

[1] The circumstance of this prophecy by this Cornelius is mentioned by Lucan, b. 7. v. 192.

> Euganeo, si vera fides memorantibus, augur
> Colle sedens Aponus terris ubi fumifer exit,
> Atque Antenorei dispergitur unda Timavi,
> Venit summa dies, geritur res maxima, dixit, &c. &c.

Which lines are thus rendered by Rowe—

> Where Aponus first springs in smoky steam,
> And full Timavus rolls his nobler stream,
> Upon a hill that day, if fame be true,
> A learned augur sat the skies to view ;
> " 'Tis come ; the great event is come," he cried ;
> " Our impious chiefs their wicked war decide."
> Whether the seer observ'd Jove's forky flame,
> And mark'd the firmament's discordant frame ;

Or

a man of family, honoured from his situation as a prieſt, and reſpectable from the ſanctity of his life, on a ſudden emotion of his mind exclaimed, that he ſaw at a diſtance a moſt furious engagement; he then loudly vociferated, as if he were himſelf in the battle, that he obſerved ſome giving way, others preſſing on, and ſpoke of ſlaughter, flight, weapons, a renewal of the fight, and the cries of the dying. At laſt he exclaimed, "Cæſar is victorious." The forebodings of Cornelius at that time appeared futile and ſenſeleſs, but were afterwards the cauſe of great ſurpriſe. Not only the day when the battle was fought in Theſſaly, and the event of the battle, which he foretold, proved true, but all the changes of the day, and the order of the conflict between the two armies, were deſcribed by his emotions and exclamations.

> Or whether, in that gloom of ſudden night,
> The ſtruggling ſun declar'd the dreadful fight,
> From the firſt birth of morning in the ſkies,
> Sure never day like this was known to riſe;
> In the blue vault as in a volume ſpread,
> Plain might the Latian deſtiny be read.

CHAP.

CHAP. XIX.

Paſſage worthy of record, from the ſatire of Marcus Varro, entitled, περι εδεσματων.

THE number of perſons is not ſmall to whom that obſervation of Marcus Varro, in his ſatire againſt luxurious eating, applies: " If," ſaid he, " you had given a twelfth part of that attention to the ſtudy of philoſophy which you have laid out to make your baker give you good bread, you might long ſince have become a good man [1]; but now, people who know the baker would give an hundred thouſand ſeſterces for him, while for you no one would, who knows you, give an hundred pence."

[1] *A good man.*]—The epithet bonus, applied to vir, was uſed in a variety of ſignifications. Horace ſays—

Vir bonus eſt quis?
Qui conſulta patrum, qui leges juraque ſervat.

Vir bonus ſometimes implies a wealthy man. Bona, applied to dicta, means facetious or witty ſayings. In what ſenſe it is to be underſtood in this chapter it is not eaſy to ſay; probably it is ſynonymous with locuples.

The moſt celebrated bakers were of Lydia, Phœnicia, and Cappadocia. See Athenæus, book 3. chap. 29. Crœſus honoured the woman who made his bread with a ſtatue of gold. See Herodotus, Clio, chap. 51.

CHAP. XX.

Circumstances of the birth, life, manners, and death of the poet Euripides.

THEOPOMPUS says, that the mother of the poet Euripides gained a livelihood by selling vegetables[1], but that his father, when Euripides was born, was told by the Chaldæans that his child would be conqueror in the public games. The father, interpreting the boy's fate literally, thought he ought to make him a wrestler; and so, strengthening by exercise the youth's body, he introduced him among the young men who were to contend in the Olympic games. At first, on account of his tender age, he was not admitted to the contest. Afterwards, in the Eleusinian and Thesean contests, he engaged, and was victorious. Then, from his attention to bodily exercises, proceeding to the culture of his mind, he was a follower of Anaxagoras the physician, and of Prodicus the rhetorician, whilst Socrates was his in-

[1] *Selling vegetables.*]—Suidas says this account is not true; and asserts, on the authority of Philochorus, that the mother of Euripides was of a very noble family. Valerius Maximus so far contradicts Suidas as to affirm, that the tale of the low descent of this poet was believed by almost all learned men: Omnium *pæne* doctorum literæ loquuntur.

ſtructor in moral philoſophy. At eighteen years old he began to write tragedy. Philochorus [2] relates, that in the iſland of Salamis was a wild gloomy cave, which I have ſeen, wherein Euripides often compoſed [3] his tragedies. He is

[2] *Philochorus.*]—This was an hiſtorian of great celebrity. He flouriſhed in the time of Ptolemy Philopater. He wrote a hiſtory of Athens, was put to death by Antigonus, and is commended in the Scholia to the Ranæ of Ariſtophanes. See Ranæ, ſcene 1. act 5.

[3] *Compoſed.*]—Gronovius writes ſcriptitarit; perhaps it is miſprinted for ſcriptitavit, or it may be ſcriptitaret. In the ſentence which follows, for cœtu we ſhould probably read coitu.

Euripides expreſſes himſelf with great ſeverity againſt the female ſex in his Hippolytus. Among other things he ſays—

By a fair ſemblance to deceive the world;
Wherefore, O Jove! beneath the ſolar beams
That evil, woman, didſt thou cauſe to dwell.

Again—

Perdition ſeize you both!
For with unſatiated abhorrence ſtill
'Gainſt woman will I ſpeak,
For they are ever uniformly wicked.

I have uſed Mr Wodhull's tranſlation—

That Euripides diſliked women is affirmed alſo by Diogenes Laertius, who ſays, that the poet had two wives, both of whom proved unchaſte. See alſo the 13th book of Athenæus on this ſubject. The Athenians paſſed a decree, enabling every man to have two wives, in order to increaſe the population of their city, which had been exhauſted by frequent wars.

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ſaid to have held all women in particular abhorrence, either from a natural diſlike to their company, or becauſe he had at the ſame time two wives, which, by the Athenian law, was allowed to people tired of one marriage. Ariſtophanes notices this antipathy to women in his Theſmophoriaſuſæ thus—

"I'd have all women wreak their vengeance due
For many crimes upon this guilty wretch;
Give him coarſe fare, for that ſhall ſuit him well
Who on the gardener's roots hath ever lived."

And Alexander Œtolus[4] wrote theſe lines on Euripides:

Although thy pupil Anaxagoras
Doth for a grave and churliſh pedant paſs,
Let him but write, and quickly you ſhall know
What honied ſtrains from chanting ſyrens flow.

When Euripides was in Macedonia with king Archelaus, that monarch admitted him to his intimacy; but, returning one night from viſiting

[4] *Alexander Œtolus.*]—A tragic poet and grammarian, who flouriſhed in the time of Ptolemy Philadelphus. Strabo has preſerved three more of his verſes. See alſo Parthenius, who, in his Erotica, inſerts ſome beautiful verſes as from Alexander Œtolus.

 the

the king, he was torn by dogs[5] ſet on him by a rival, and died of his wounds.

The Macedonians treated his tomb and his memory with ſuch reſpect, that upon various occaſions they ſung with exultation,

"Ne'er ſhall thy name, Euripides, be loſt."

Proud that ſo great a poet had been buried in their country. So that when ambaſſadors were ſent to them from the Athenians, requeſting that his bones might be ſent back to Athens, his native land, the Macedonians unanimouſly perſiſted in denying the requeſt.

[5] *Torn by dogs.*] The incident of the death of Euripides is related by Suidas, and gave riſe to the proverbial expreſſion of προμερυ κυνες, which is to be found explained, with reference to this event, in the Greek proverbs extracted from Suidas, Diogenianus, &c.

The rival was ſome courtier, who ſuſpected that Euripides had done him ill offices with the king, their common maſter.

Writers, however, are by no means agreed with reſpect to the manner of this poet's death. Some ſay ſimply that he died in Macedonia, others that he was torn in pieces by women.

The Athenians, not being able to recover the bones of Euripides, erected a ſtatue to his honour, as is mentioned by Pauſanias.

CHAP.

CHAP. XXI.

By the poets, the sons of Jove are represented as very wise and polished, those of Neptune most rude and ferocious.

THE poets have described the sons of Jupiter[1] as distinguished by their virtue, their wisdom, and their strength, as Æacus, Minos, and Sarpedon; while the sons of Neptune, as Cyclops, Cercyon, and the Lestrygons, are represented as ferocious, cruel, and destitute of all humanity, as if sprung from the sea.

[1] *Sons of Jupiter.*]—If I were severally to recite the virtues of these supposed sons of Jupiter, and the contrary qualities of the descendants of Neptune, I might fill several pages with extracts from the ancient poets and other writers. Yet the ancient mythologists were not very consistent in the qualities they imputed to Jove, and those who sprung from him; for though on the principle that he was the source of all that was good, and fair, and graceful, they made him the father of Venus, the Graces, the Hours, &c. yet he was also the father of Mars, the god of violence and slaughter, and Vulcan, the god of fire. On these subjects it is worth while to consult Phurnutus de Natura Deorum, as well as Blackwell's Letters on Mythology, among a multitude of other writers.

Chap. XXII.

Story of Sertorius; his cunning, and the artifice he employed to keep his barbarian soldiers together, and conciliate their good will[1].

SERTORIUS was an acute man and a good general, who underſtood the art of exerciſing and managing an army. Upon trying occaſions he would, to effect any advantageous purpoſe, tell a lie to his ſoldiers, read feigned letters, or relate to them a pretended dream; and ſometimes, if it aſſiſted him in raiſing the ſpirits of his men, he would talk of certain religious interferences. But his moſt memorable contrivance was this:—A white deer[2], of moſt exquiſite beauty and extraordinary ſwiftneſs, was given him by a Luſitanian. He endeavoured to perſuade his followers that this animal came to him from heaven; that, inſpired by the power of Diana, it converſed with him, gave him advice,

[1] The ſtory here related of Sertorius may be found at greater length in Plutarch, and its parallel occurs in the Hiſtory of Socrates, of Numa Pompilius, of Scipio, and others.

[2] Pliny talks of a white hind; and Pauſanias ſays, that ſuch cauſed great admiration in Rome.

Sertorius is compared, in the principal circumſtances of his life and fortunes, to the Greek commander Eumenes. The name of the man who gave Sertorius his hind was Spanus.

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and pointed out to him what was proper to be done; and if he found it neceſſary to impoſe any harſh commands upon the army, he declared that he took his directions from the ſtag. When he ſaid this, all paid obedience to him as to a deity. Upon a certain day, when it was ſaid that the enemy were approaching, this deer, alarmed at the hurry and tumult, fled, and hid itſelf in a neighbouring marſh; and, after having been ſearched for, was ſuppoſed to have periſhed. Some days after, news was brought to Sertorius that the deer was found. He deſired the meſſenger to ſay nothing, threatening him with puniſhment if he diſcovered the ſecret. He then deſired him, on the following day, to repair with the deer to a place where he would be with a party of his friends, and there let it looſe. The day following, his friends being admitted to him, he ſaid he had ſeen, in his ſleep, the deer which had been killed, return to him. He then proceeded to iſſue his commands as uſual; when, upon a ſign from Sertorius, the deer was let looſe, and ruſhed into his apartment. A great clamour and aſtoniſhment immediately enſued. Thus the credulity of theſe ignorant people was, upon great occaſions, rendered very uſeful to Sertorius. It is related, that of the nations who acted with Sertorius, notwithſtanding he was routed in many battles, not one ever deſerted from him, although that race of men is, of all others, moſt inconſtant.

CHAP. XXIII.

Of the ages of the celebrated hiſtorians, Hellanicus, Herodotus, and Thucydides.

THE hiſtorians, Hellanicus, Herodotus, and Thucydides, were in equal reputation[1] for genius almoſt at the ſame time, and did not materially differ from each other in age; for, in the beginning of the Peloponneſian war, Hellanicus appears to have been ſixty-five, Herodotus fifty-three, and Thucydides forty. This remark is from the 11th book of Pamphila.

[1] For fere laude ingenti, I would rather read pari laude ingenii. This account of the ages of theſe hiſtorians can hardly be accurate, for we are told that Thucydides heard Herodotus recite his hiſtory at the Olympic games, and was ſo much delighted that he burſt into tears; on which Herodotus exclaimed to Olorus, the father of Thucydides, "Your ſon diſcovers a ſtrong ardour for ſcience." Now this account of Gellius makes Herodotus no more than thirteen years older than Thucydides, which brings the above fact hardly within the limits of probability.

CHAP. XXIV [1].

Judgment of Volcatius Sedigitus on the Roman comic writers, in his book " de Poetis."

SEDIGITUS, in his book upon the poets, has given us his opinion upon thofe who wrote comedies. He tells us which poet he thinks excels the reft; and, in the following verfes, ranks them according to their degrees of eftimation:

[1] The verfes quoted in this chapter are certainly inaccurate; but perhaps it would not be an eafy tafk to amend them.

For *certare*, in the firft line, I would, without hefitation, read *verfare*. The feventh is very faulty indeed, and various readings are propofed by different commentators to amend it. The beft emendation feems to be pretio in tertio eft. There is a Volcatius mentioned by Cicero, but certainly not the fame with this Volcatius Sedigitus. See Burman's Latin Anthology, v. 1. 411. In thefe lines Attilius is preferred to Terence; but Cicero, in one of his letters to Atticus, calls Attilius, duriffimus poeta. Licinius, as quoted by Cicero, calls Attilius, ferreus fcriptor. He was fuppofed to have tranflated Sophocles into Latin verfe. Attilius is often confounded into Attius or Accius. The commentators on Gellius all take the alarm at feeing their favourite Terence placed fo low in the catalogue. Afranius, who was cotemporary with Terence, thought him fuperior to all the Latin comic poets, and the impartial judgment of pofterity has confirmed this decifion.

Oft

Oft 'tis a queſtion 'mong the critic race,
What bard the palm of glory ought to grace.
To clear this matter, I'll the truth reveal;
From my decree fools only ſhall appeal:
Firſt honours be, Cæcilius, to thy name,
And to thee, Plautus, next, the meed of fame;
Let Nævus then adorn the third degree;
The fourth is due, Licinius, to thee;
Be thine, Attilius, next; then, Terence, thine
What juſt rewards await you from the Nine;
Then, Luſcius, gladly I commend thy ſong;
Then, Ennius, thine, for thine hath flouriſhed long.

CHAP.

CHAP. XXV[a].

Of certain words which occur in the Mimiambi of Cnæus Mattius.

CNÆUS Mattius, a very learned man, has, in his Mimiambics, without impropriety and without harſhneſs, invented the word *recentatur*, anſwering to the Greek word αναvεκται. The lines in which that word occurs are theſe:

"Jam jam albicaſſet Phœbus, & *recentatur*
Commune lumen hominibus & voluptas."

"Now had the ſun ariſen, at whoſe birth
New light, new joy, is ſcattered o'er the earth."

Mattius, too, in the ſame Mimiambics, has *edulcare*, to make ſweeter, in the following lines:

"Quapropter *edulcare* convenit vitam,
Curaſque acerbas ſenſibus gubernare."

"To ſweeten life that rule is ſurely beſt,
Which, by indulgence, ſets the mind at reſt."

[a] The reader may ſee the whole of this epigram of Mattius in the Latin Anthology of Burman, vol. 1. 630.

For ſenſibus, I would propoſe to read ſuavibus.

The two lines of Mattius, in b. 10. c. 24. theſe two before us, and four more in c. 9. b. 20. make this epigram. See alſo Macrobius, l. 1. Saturn. c. 4.

Chap. XXVI.

Aristotle's definition of a syllogism translated into Latin [1].

ARISTOTLE has thus defined a syllogism: "A sentence in which, from certain principles laid down, certain consequences necessarily follow." The interpretation of this definition appeared not to have been ill given in this manner: "A syllogism is a sentence in which, from certain things agreed and allowed, something beyond what was allowed necessarily follows what is already granted."

[1] There is no better definition of a syllogism than the following, taken from Chambers:

A syllogism is an argument consisting of three propositions, having this property, that the conclusion necessarily follows from the two premises, so that if the first and second proposition be granted, the conclusion must be granted also, and the whole allowed for a demonstration. Thus, for example: all vice is to be avoided; avarice is a vice; therefore avarice is to be avoided.

CHAP. XXVII.

Meaning of the Comitia Calata, *the* Curiata, Centuriata, Tributa, *and the* Concilium, *with certain obſervations on ſimilar ſubjects.*

IN the firſt book of Lælius Felix[1], addreſſed to Mucius, it is ſaid, that Labeo affirmed that theſe were the *comitia calata*, which are held for the college of prieſts, or to inaugurate the preſident of the ſacrifices or the flamens; that ſome of theſe were *curiata*, others *centuriata*. The *curiata* were ſummoned by the lictor Curiatus, the *centuriata* by a cornicen or trumpeter[2]. At the ſame *comitia*, which we are accuſtomed to call *calata*, the denouncing of ſacred rites and teſtaments[3] took place. There

[1] *Lælius Felix.*]—Commentators are by no means agreed who this Lælius Felix was. Some are for reading L. Ælius Felix.

[2] *Trumpeter.*]—That the people were called together by a trumpeter appears from Dionyſ. Halicarnaſſenſis, l. 2. "The public officers called the people together by ſounding trumpets made of the horns of oxen." See alſo a verſe of Lucilius, preſerved in Nonius Marcellus:

Rauco concionem ſonitu, et curvis cogant cornibus.

See alſo Propertius, l. 4.

Buccina cogebat priſcos ad verba quirites.

[3] *Teſtaments.*]—Theſe comitia were not held for the particular purpoſe of declaring wills; but this ſort of buſineſs muſt neceſſarily be done at the comitia calata, when held.

With reſpect to the denouncing of ſacred rites, ſee book 6. chap. 12.

were three kinds of *teſtamenta*; one which took place at the *calata comitia*, in the aſſembly of the people; the ſecond, when the army was drawn out in array, and the ſoldiers were about to engage; the third, when the æs and libra took place, and a family was emancipated. In the ſame book of Lælius Felix is this paſſage:

"He who does not require the preſence of all, but only of a portion of the people, muſt ſummon, not the *comitia*, but a *concilium*. The tribunes cannot ſummon the patricians, nor refer to them concerning any matter. ſo that theſe are not called *leges* (laws) but *plebiſcita*, which are promulgated by the tribunes of the people; by which edicts the patricians were not reſtrained formerly, till Q. Hortenſius, dictator, paſſed a law, that whatever law the commons ſhould paſs ſhould be binding on the patricians." The ſame perſon, in another place, writes thus alſo:

"When the votes were given by centuries, they were called *Curiata Comitia*; when by the cenſus and age, the *Centuriata*; when from their local ſituation, *Tributa*. The *Centuriata* could not be held within the pomœrium, becauſe the army muſt be commanded without the city [4], and not lawfully

[4] *Without the city.*]—This ſeems to require explanation. No individual was allowed to have any military command within the city. If a ſucceſsful general returned home, and demanded a triumph, the ſenate aſſembled at ſome place without the city, to judge of the juſtice of his claims. If theſe were granted, he was, by a formal act, allowed to have military command within the city on the day of his triumph.

The

lawfully within it. The *centuriata* were alſo held in the Campus Martius, and the army attended by way of protection, as the people were employed in giving their votes.

The Centuriata Comitia were held in the Campus Martius. Anciently theſe aſſemblies were held in arms, to guard againſt any ſudden hoſtile attack; afterwards, a body of ſoldiers were left in the citadel, where a ſtandard was erected: when this was taken down, the Comitia were underſtood to be concluded.

CHAP. XXVIII.

Cornelius Nepos was miſtaken when he affirmed that Cicero pleaded for Sextus Roſcius in the twenty-third year of his age.

CORNELIUS Nepos was a man of great accuracy, and the particular friend of Marcus Cicero; he, however, in his firſt book on the Life of Cicero, appears to have fallen into an error; for he ſays, that he was twenty-three years old when he pleaded his firſt cauſe in public, and defended Sextus Roſcius, who was accuſed of parricide. Now, from the conſulate of Quintus Cæpio and Quintus Serranus, at which time, on the third of the nones of January, Marcus Cicero was born, to the time when he pleaded in defence of Quintius before Aquilius Gallus, twenty-ſix years are found; and there can be no doubt that he defended Sextus Roſcius from the accu-

ſation of parricide, a year after he had pleaded for Quintius, on which occaſion he was twenty-ſeven years old, Lucius Sylla Felix, and Quintus Metellus Pius being conſuls; wherefore Pedianus Aſconius thinks that Feneſtella[1] miſtook when he ſaid, that in his twenty-ſixth year he defended Sextus Roſcius. But the miſtake of Nepos is

[1] Feneſtella flouriſhed in the time of Auguſtus, and Pedianus Aſconius in the reign of Veſpaſian.

Cicero was killed at the command of Antony, in the conſulſhip of C. Vibius Panſa and A. Hirtius, on the ſeventh of the ides of December; he conſequently lived ſixty-three years eleven months and five days. Here I may be allowed to correct a typographical error in Gronovius, who for eleven months reads ſix.

The following, from Middleton's Life of Cicero, ſeems to merit a place here.

Speaking of Cicero he ſays—

"Thus adorned and accompliſhed, he offered himſelf to the bar about the age of twenty-ſix, not as others generally did, raw and ignorant of their buſineſs, and wanting to be formed to it by uſe and experience, but finiſhed and qualified at once to ſuſtain any cauſe which ſhould be committed to him. It has been controverted, both by ancients and moderns, what was the firſt cauſe in which he was engaged; ſome give it for P. Quintius, others for S. Roſcius; but neither of them are in the right, for, in his oration for Quintius, he expreſsly declares that he had pleaded *other cauſes before* it, and in that for Roſcius ſays only, that it was the *firſt public* or criminal cauſe in which he was concerned; and it is reaſonable to imagine that he had tried his ſtrength, and acquired ſome credit in private cauſes, before he would venture upon a public one of that importance, agreeably to the advice which Quintilian gives to his young pleaders, whoſe rules are generally drawn from the practice and example of Cicero."

greater than that of Feneſtella, unleſs we may ſuppoſe that Nepos ſuppreſſed four years of his life through pure regard and friendſhip, in order to increaſe our admiration of his talents, by ſhewing that Cicero, when quite a youth, could deliver ſo fine an oration as that in behalf of Roſcius. This, however, has been obſerved, and recorded by the admirers of the two great orators, that Demoſthenes and Cicero were of the ſame age when they ſpoke their moſt celebrated orations. The former pleaded againſt Androtion and Timocrates at the age of twenty-ſeven; the latter, when one year younger, defended Quintius, and at twenty-ſeven, Sextus Roſcius: nor was the number of years which they lived very different; Cicero reached his ſixty-third year, Demoſthenes his ſixtieth.

Chap. XXIX.

A new figure of ſpeech uſed by Piſo the annaliſt.

THE two following modes of ſpeaking are known and eſtabliſhed: "My name is Julius," "Mihi nomen eſt Julio," and "Mihi nomen eſt Julii." But, in the ſecond book of Piſo's Annals I have met with a third form. His words are theſe: "Lucius Tarquinius, his colleague, began to be afraid becauſe his name was Tarquinius." This he expreſſes by "quia Tarquinium nomen [1] eſt;" which is, as if I ſhould ſay, "mihi nomen eſt *Julium.*"

[1] *Tarquinium nomen.*]—See Livy. Cui parentes Aſcanium dedere nomen. And Virgil—

Æneadaſque meo nomen de nomine fingo.

CHAP. XXX.

Whether the carriage called petorritum *be a Grecian or Gallic name*[1].

THEY who, being tired of ſome other mode of life, apply at a late period to literary purſuits, frequently, if they are of a prating turn, and of moderate abilities, expoſe themſelves, and appear ridiculous, in the diſplay of their learning. Of this ſort was a perſon, who, not long ago, ſpoke the moſt refined nonſenſe upon the word *petorrita*; for when ſome one aſked what ſort of carriage the *petorritum* was, and of what language, he deſcribed a ſort of carriage which was very foreign from the true one, and ſaid, the word was Greek, and that it meant, when interpreted, " flying wheels." He wiſhed to change one letter, and to ſpell it *petorrotum* inſtead of *petorritum*; and contended, that it was ſo written

[1] The petorritum was an open carriage with four wheels, uſed only by perſons of inferior rank. See Horace, Sat. 1. l. 103.

Plures calones atque caballi
Paſcendi: ducenda petorrita.

The following is from Feſtus de Significatione Verborum— Petorritum vehiculum Gallicum alii oſce putant dictum, quod hi petora quatuor appellant; quatuor enim habet rotas,

 by

by Valerius Probus. I, who have many copies of Probus's Commentaries, can neither meet with it in them, nor do I believe that Probus has ufed the word any where elfe; for *petorritum* is not by halves derived from Greek, but is taken entirely from the Tranfalpine Gauls; it is a Gallic word; it is found in Varro's 14th book on Divine Things; in which place, fpeaking of *petorritum*, Varro fays it is a Gallic word; and he adds, that *lanceam* is not a Latin but a Spanifh word.

CHAP. XXXI.

Meſſage ſent by the Rhodians to Demetrius, the enemy's general, when they were beſieged by him, about the famous ſtatue of Jalyſus [1].

DEMETRIUS, the celebrated commander, attacked the Iſland of Rhodes, and laid ſiege to the principal and richeſt town in it. That general had obtained the ſurname of Poliorcetes, for the ſkill which he manifeſted, and the machines he employed in the conduct of his ſieges. In the courſe of the attack he was preparing to deſtroy, and conſume by fire, ſome

[1] The above anecdote is related by Plutarch in his Life of Demetrius, who is alſo celebrated by Pliny and by Vitruvius.

He was far from being unknown in the annals of gallantry, and the beautiful Lamia was his favourite miſtreſs. She is thus made to allude, agreeably enough, to his title of Poliorcetes, in the Epiſtles of Alciphron—

" Indeed, my lord Demetrius, when I ſee you in the field, when I hear you among your guards, and behold you ſurrounded with your ſoldiers, and your ambaſſadors, with your diadem on your head, I ſwear by Venus I am ſtruck with awe, and I turn from you as from the ſun, leſt the ſplendour ſhould injure my eyes. Then, indeed, you juſtly repreſent Demetrius, the ſtormer of cities." Afterwards, ſhe ſays, " By Venus, this day will I, with my lute, beſiege this beſieger of cities," &c.

 public

public buildings without the walls of the town, which were protected only by a slight guard. These buildings contained the famous picture of Jalysus, from the hand of that illustrious painter Protogenes. Enraged against the Rhodians, he envied them the beauty and the excellence of this work; but the Rhodians sent ambassadors to Demetrius with this message: "What is the reason," say they, "that, setting fire to the building, you would destroy this picture. If you conquer us, you will possess the whole town, and, by right of victory, the statue unhurt will be yours; but if you are unable to subdue us, we desire you to consider whether it is not dishonourable, because you cannot conquer the Rhodians, to make war upon the deceased Protogenes*." Having heard this message from the ambassadors, relinquishing the siege, he spared at once the picture and the city.

* *Deceased Protogenes.*]—Here the commentators are at variance. Some say Protogenes was alive and present at this siege: if so, it should be read, cum Protogene et mortuo; that is, with Protogenes, who is alive, and Jalysus, who is dead. If Protogenes was dead, and the contrary cannot easily be proved, my interpretation is right. Writers are by no means agreed who this Jalysus was; some affirm he was a famous hunter, others, that he was a satyr, others again say, that Jalysus was a name for Bacchus.

BOOK

BOOK XVI.

CHAP. I.

Words of the philosopher Musonius in Greek, worthy to be heard, and useful to be remembered. A sentiment of equal utility spoken by M. Cato to the knights of Numantia many years before.

WHEN we were boys at school, I heard the following moral sentiment spoken by Musonius [1] the philosopher; and I easily remembered it, because it was so truly and clearly expressed, and included in a short and round sentence: "If you have accomplished any honourable purpose, though with labour, the labour

[1] *Musonius.*]—There were two or more philosophers of this name; nor can it easily be decided which of them is here meant; certain it is, that the sentiment which is here ascribed to him deserves, both for its simplicity and excellence, to be constantly instilled into the youthful mind. The same sentiment, differently expressed, may be found in various writers, ancient as well as modern. Some account of this philosopher may be found in the thirty-first volume of the Memoirs of the Academy of Inscriptions and Belles Lettres, p. 131.

 passes,

paſſes, the advantage remains; but if, for pleaſure's ſake, you have done a baſe action, the pleaſure flies, and the baſeneſs remains."

I afterwards met with this ſame ſentiment in an oration of Cato's, which he ſpoke before the knights of Numantia. If Cato's ſentiment be expreſſed in more diffuſe and weaker terms, yet it appears more entitled to our applauſe, becauſe it was ſpoken before the other. Theſe are his words: "Conſider with yourſelves if, by labour, you have done any good deed, the labour ſoon paſſes away from you, but the good deed does not leave you while you live; if, through the love of pleaſure, you have done any thing diſhonourable, ſoon ſhall the pleaſure paſs away, but the diſhonour ſhall remain for ever."

CHAP. II[1].

Order obſerved by logicians in diſputing and declaiming.—Objections to this rule.

THEY ſay there is a rule in logical diſputations, that when any ſubject is diſcuſſed and diſputed on, if you are called upon to reply, you

[1] To ſay much upon the ſubject of this chapter would be waſting both my time and that of the reader; the ſubtleties, of which the ancients were ſo fond, to us appear what they really are, ſolemn but contemptible triflings. To the examples recorded in the chapter of logical quibbles, many might be added from Diogenes Laertius, from Athenæus, from Cicero, from Lucian, and many others.

Dr. Enfield has collected many of theſe. I extract one or two from his entertaining and uſeful Hiſtory of Philoſophy:

Do you know your father? Yes.—Do you know this man who is veiled? No.—Then you do not know your father; for it is your father who is veiled.

You have what you have not loſt. You have not loſt horns, therefore you have horns.

If when you ſpeak the truth you ſay you lie, you lie; but you ſay you lie when you ſpeak the truth, therefore in ſpeaking truth you lie.

Chryſippus wrote an immenſe volume upon this laſt quibble; and Philotas, of Cos, died of a diſeaſe contracted from his cloſe ſtudy beſtowed on this ſubject. The following anecdote alſo, which I tranſcribe from Dr. Enfield's book before

you muſt anſwer by a ſimple negation or affirmation. They who do not obſerve this rule, and who anſwer, when called upon, by more or by different words, do not underſtand the form and proper manner of conducting a debate. Without a doubt it is neceſſary to obſerve this form in moſt diſputations, becauſe a controverſy would be without end, and inexplicable, unleſs confined to ſimple queſtions and anſwers. However, there are ſome occaſions upon which, if you anſwer conciſely and ſimply to a queſtion, you may be drawn into a dilemma; as for inſtance, if any one ſhould aſk, "I deſire you will tell me whether you have ceaſed to commit adultery or not?" now, if you anſwer according to logical form, either affirming or denying, you will be enſnared, whether you ſay or deny that you are an adulterer; for ſomething ought to be added,

before quoted, cannot but amuſe the reader: Diodorus is ſaid to have invented the famous argument againſt motion. If any body be moved, it is either moved in the place where it is, or in a place where it is not; but it is not moved in the place where it is, for where it is it remains; nor is it moved in a place where it is not, for nothing can either act or ſuffer where it is not; therefore there is no ſuch thing as motion. Diodorus, after the invention of this wonderful argument, was very properly repaid for his ingenuity. Having had the misfortune to diſlocate his ſhoulder, the ſurgeon, whom he ſent for to replace it, kept him ſome time in torture, whilſt he proved to him, from his own method of reaſoning, that the bone could not have *moved* out of its place.

ed, which is not in the queſtion: it does not follow, that he who ſays he has not ceaſed to do a thing, therefore formerly did that thing; this is therefore a fallacious mode of reaſoning, and can by no means lead to a concluſion that he commits adultery, who ſays that he has not left off committing adultery. But what will the defenders of this rule ſay when involved in that difficulty, where they muſt remain, if they give only a ſimple anſwer to a queſtion; for if I ſhould aſk one of them, "Have you or have you not, that which you have not loſt? I deſire you will ſay yes or no." Let him anſwer briefly as he will, and he muſt be caught. If he ſays, that he has not that which he has not loſt, it follows that he has no eyes, becauſe he has not loſt them. If he ſays that he has that which he has not loſt, it follows that he has horns, becauſe he has not loſt them. More properly then, and more prudently, this might be anſwered: "That which I had I have, if I have not loſt it." But this anſwer is not conſiſtent with the rule I ſpoke of, for it replies to more than was aſked; this addition, therefore, is made to that rule, that no anſwer is to be given to fallacious queſtions.

CHAP. III.

By what means, according to Erasistratus the physician, if food be wanting, hunger may be in some degree, and for some time, supported.—His words on this subject.

WHEN Favorinus was at Rome, I passed many whole days with him. His enchanting conversation took possession of my mind, and I attended him whithersoever he went, charmed as it were by the magic of his tongue, such power had he of delighting, upon all occasions, by his discourse. He went once to visit a sick man, where I was admitted with him, and having conversed a good deal in Greek with the physicians who were there, upon the subject of the patient's complaint, "Should it not seem extraordinary," says he, "that though he had formerly a great appetite, yet, after three days prescribed fasting, his former appetite[1] is lost; for the observation made

[1] *His former appetite.*]—As there is a constant waste of the substance of all animals and vegetables while living, it is necessary that this should be supplied by administering of proper aliment, or they would languish, and at length die.

If vegetables are deprived of their pabulum, they droop and become flaccid. In animals, a want of sustenance excites

made by Erafiftratus is furely true: 'The empty and open fibres of the inteftines, the hollownefs of

cites an uneafinefs in the ftomach, which we denominate hunger; and this, if not attended to, is foon followed by languor and faintnefs. To account for this, various hypothefes have been imagined. The ancients thought this was occafioned by the open and empty tubes continuing to fuck or draw in nourifhment after all moifture was exhaufted. Upon this principle, the fenfe of hunger would ceafe when the veffels had had fufficient time very confiderably to diminifh or perhaps obliterate their cavities. A more modern opinion is, that the gaftric juice, coming in contact with the fides of the ftomach when empty, vellicates its fibres, and thence excites the fenfation of hunger. This continuing a long time, the coats of the ftomach become at length infenfible to the ftimulus, and the appetite is loft. The obfervation, however, is true, that by refraining too long from food the appetite becomes proftrated, and is loft; and it does honour to the ingenuity of Favorinus to have hit upon this method of curing a depraved or inordinate appetite.

On the fame fubject, the following extract from my friend Dr. Ruffel's Hiftory of Aleppo feems pertinent in this place:

"But the moft remarkable of all the voluntary fafts is one of fix complete days, during which time thofe who faft religioufly maintain an abftinence from all kinds of nourifhment, not fo much as fuffering water to enter their lips, and, what they reckon almoft an equal hardfhip, renouncing tobacco. Some, during the two firft days of this faft, make their appearance in the bazar to tranfact bufinefs, but confine themfelves afterwards clofe to the houfe, and pafs the time in reading the fcriptures or in prayer. During the two firft days, they fuffer both from hunger and thirft; but afterwards, the fenfe of hunger being blunted, they fuffer chiefly from thirft. After the third or fourth day, they appear for the moft part dull and drowfy, their breath becomes in a high degree offenfive,

of the belly, and the cavity of the ſtomach, cauſe hunger, which, either being filled with food, or contracted by continued privation, the longing deſire and craving for food is extinguiſhed.' The ſame Eraſiſtratus obſerves too," ſays he, "that the Scythians, when occaſion required, in order to endure hunger longer than uſual, applied a very tight bandage round the belly; and they thought that by this compreſſion of the belly hunger was prevented." Theſe and other obſervations Favorinus, with the greateſt affability, communicated. And when, ſome time after, I read Eraſiſtratus's firſt book of Diſtinctions, I met with the paſſage which I had heard Favorinus quote. His words upon the ſubject are theſe: "I ſuppoſed, therefore, from the violent contraction of the belly, a great abſtinence from food had taken place; for generally, to thoſe who abſtain by choice from food, at firſt hunger ariſes, but after a time it ceaſes." So, a little further on, "The Scythians are wont, when upon any occaſion it is neceſſary for them to faſt, to bind up the belly with broad belts, in order to ſubdue their hunger; for when the ſtomach is nearly full, or has no vacuity in it, they are then not hungry, and when

offenſive, and their pulſe ſinking, is variably quick and ſlow. On the evening of the ſixth day, at the expiration of the faſt, they moiſten the throat with a few ſpoonfuls of oil of almonds, and afterwards ſip chicken broth. They return, by ſlow degrees, to the uſe of ſolid food, and it is a long while before they recover their former appetite."

the

the body is thus preſſed together it has no vacuity." In the ſame treatiſe Eraſiſtratus ſays, that the intolerable power of hunger, which the Greeks call βουλιμον, (the hunger of an ox) happens more frequently on very cold days than when the weather is ſerene and temperate; and he ſays, he has not yet diſcovered the cauſes why that diſeaſe prevails particularly at ſuch a time. Theſe are his words: "It is yet unknown, and worthy of enquiry, on account of this and other diſorders of the kind, why, particularly in cold weather rather than in temperate, this ſymptom appears."

CHAP. IV.

The form of words in which the herald proclaimed war againſt their enemies.—The form of oath concerning military thefts.—That ſoldiers enrolled were, within a fixed time, to aſſemble in a particular place.—On what account they might ſometimes be freed from their oath.

CINCIUS [1], in his third book *de Re Militari*, writes, that the herald [2] of the Romans, when declaring war againſt an enemy, threw a

[1] *Cincius.*]—This perſon lived in the time of Hannibal; by whom, according to Voſſius, he was taken priſoner. Beſides the treatiſe on Tactics, which is here quoted, he is ſaid to have written the Hiſtory of Hannibal in Greek. He is quoted in two or three places by Macrobius.

[2] *Herald.*]—Fecialis. Theſe were twenty in number, and decided upon every thing which related to the declaration of war or making of peace. All the ceremonies of doing theſe have been given in detail by Varro, Livy, Dionyſius, &c.

Every thing preceding the declaration of war was conducted in the moſt formal manner. The herald firſt went to demand compenſation for injury received; this was repeated at the interval of ten days; finally, war was declared with the circumſtances mentioned in this chapter.

The form of the oath, and indeed every thing which this chapter involves, will be found by the more curious reader amply diſcuſſed by Lipſius de Militia Romana.

 javelin

javelin into their territories, and made uſe of theſe words: "Becauſe the Hermundulan people, and the men of that people, have waged war againſt the Roman people, and thereby given cauſe of offence, and becauſe the Roman people have commanded war to be declared againſt the Hermunduli and the men of that nation, therefore I pronounce and wage war upon the Hermunduli and the men of that people."

And in the 5th book of the ſame Cincius is this paſſage: "When formerly a levy was made, and troops were enrolled, the military tribune adminiſtered to them an oath in this form: 'In the magiſtracy of Caius Lælius, the ſon of Caius the conſul, and Lucius Cornelius, the ſon of Publius the conſul, in the army and ten miles round it, you ſhall, neither alone nor with confederates, commit theft, nor take away, upon any occaſion, any thing of more value than a ſilver coin. Beyond this, if any ſpear, ſpear-ſtaff, wooden utenſil, provender, bladder, purſe, torch, whatever you may have found or carried away, not being your own, of more value than a ſilver coin, you ſhall bring it to Caius Lælius, the ſon of Caius the conſul, or to Lucius Cornelius, the ſon of Publius the conſul, or to whom he ſhall appoint; or you ſhall make known, within three days following, what you have found, or improperly taken away, or you ſhall reſtore it to the perſon you ſuppoſe to be its right owner,

that you ſhew yourſelf diſpoſed to do juſtice."

When the ſoldiers were enrolled, days were fixed for their appearance, at which time, when called upon by the conſul, they anſwered. The oath which bound them to appear was drawn up with theſe exceptions; namely: "If any of the following reaſons occurred, a domeſtic funeral, a tenth day feaſt[3], or any calendar celebration, which could not be obſerved unleſs he was preſent, an infectious diſeaſe, or an omen which he could not paſs by without ablution, or an anniverſary ſacrifice, which could not proceed unleſs he were there on that day, or a lawſuit with an adverſary, and a day appointed; if any of theſe cauſes occur, the prevention is legal; but on the day after ſuch hindrance, he ſhall repair to that diſtrict, village, or town, which has been appointed." In the ſame book alſo is this paſſage: "He who was abſent without legal excuſe

[3] *Tenth day feaſt.*]—The feriæ or holydays among the Romans were either public or private. The feriæ denicales were among the latter, and were inſtituted by way of purifying a family from the contamination of a dead body.

Funeral feaſts in honour of the dead were common in all oriental countries. See Jeremiah, xvi. 6, 7. and Harman's Obſervations on Paſſages of Scripture. The object and effect of both feriæ were alike, to conſole the ſurvivors. See alſo Ezekiel, xxiv. 17. where we learn, that the friends of the deceaſed ſent proviſions for theſe funeral feaſts to the houſe.

was termed *infrequens*[4]." In the ſixth book we find, " The knights ranks were called the wings of the army, becauſe they were placed on the right and left of the legions, like wings upon the bodies of birds. In a legion there are ſixty centurions, thirty ſtandard-bearers, and ten cohorts."

[4] *Infrequens.*]—It is not eaſy to explain the preciſe meaning of this term. In the fourth book of the Stratagems of Frontinus this paſſage occurs:

Cum a Liguribus in prœlio Q. Politius coſ. interfectus eſſet, decrevit ſenatus uti ea legio in cujus acie conſul erat occiſus, tota *infrequens* referretur ſtipendium ei annuum non daretur, æraque reſcinderentur.

Again, in Plautus, we find *infrequens* thus uſed:

Quin ubi nihil det pro infrequente eum mittas militia domum.

But when
His purſe is cloſed, diſmiſs him from her ſervice
Like a deſerter.

This is the interpretation of Plautus, and is the moſt probable interpretation of the word.

For the remainder of this chapter, the reader will do well to conſult Lipſius, which again will receive farther illuſtration, to be found in the Military Antiquities of Britain, by General Roy, publiſhed by the Society of Antiquaries.

Chap. V.

Meaning and form of the word veſtibulum.

WE have many words in common uſe, of whoſe proper and exact ſignification we are yet ignorant; but, following the common acceptation without examining it, we rather *ſeem* to ſay what we mean, than really do ſay it. As *veſtibulum* is a word perpetually occurring in converſation, but by no means ſufficiently underſtood by thoſe who uſe it without reſerve. I have obſerved that ſome, even learned men, thought the *veſtibulum* was the firſt part of the houſe, which is commonly called *atrium*, (the hall). Cæcilius Gallus, in his book upon the meaning of words uſed in the civil law, ſays, " that the *veſtibule* is not either in the houſe nor a part of the houſe, but is a vacant ſpace before the gate of the houſe, through which there is an open way and acceſs to the houſe, while on the right and left, between the gate and the houſe, which are united, to this way a ſpace is left, and the gate itſelf is divided from this way by an area[1]."

[1] *Area.*]—A ſimilar definition of the veſtibulum is given by Macrobius,—Veſtibulum aream dici quæ a via domum dividit. The French have a peculiar mode of expreſſing a houſe, which has what is here repreſented as an area or veſtibule before it; they call it entre cour et jardin.

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The meaning of this word has caufed much difpute; and all the obfervations upon it that I have read have been awkward and abfurd; but I remember Sulpitius Apollinaris, a man of elegant accomplifhments, fpoke thus of it: "The particle *ve*, like fome others, has fometimes an intenfive and fometimes a privative power; for in *vetus* and *vehemens*, the one is compounded of *væ* and *ætas*, and part of it is loft, the other is derived from *vi mentis*. But the word *vefcum*[2], which is formed by compounding the particle *ve* and *efca*, receives the power of each oppofite interpretation. Lucretius ufes *vefcum falem* in expreffing an inclination to eat. Lucilius ufes *vefcum* in fpeaking of faftidioufnefs in eating. Formerly, they who built large houfes left a fpace before the gate that there might be a vacancy between the road and the houfe. Perfons who came to wait upon the mafter of the houfe ftop-

[2] *Vefcum.*]—Confult Servius on the third Georgic, v. 175.

Nec vefcas falicum frondes.

Servius interprets vefcas by ficcas. Our Martyn calls the vefcas frondes, tender leaves. Servius quotes this line from Afranius—

At puer eft vefcus, imbecillus viribus.

Where vefcus means thin or lean, fo that the commentators are at variance about this word, fome making it eatable, others the contrary.

ped here before they were admitted, and thus neither ſtood in the ſtreet nor were actually in the houſe. Thus, from this pompous waiting-place [3], this *(ſtabulatio)* room to ſtand in, they were called *veſtibula*, great ſpaces, as I ſaid before, left before the doors of the houſe for perſons to wait in before they were admitted. We muſt remember that this word is not always uſed by the ancients in its original ſignification, but in a ſecondary one, which is not however far removed from the proper meaning, as in the ſixth book of Virgil—

Veſtibulum ante ipſum, primiſque in faucibus Orci,
Luctus & ultricis poſuere cubilia curæ.

Here he does not call the *veſtibule* the firſt part of the infernal habitation, although it might be

[3] *Waiting place.*]—Among the ſlaves who filled the palaces of the great and opulent men at Rome were ſome called *ſervi officioſi*; theſe, according to Pignorius de Servis, always waited for orders and employment in the veſtibule. This cuſtom of waiting to ſalute the great is mentioned by moſt of the ancient writers, but particularly by Juvenal—

Tota ſalutatrix jam turba peregerit urbem, &c.

Again, the ſame author—

Omnia Romæ,
Cum pretio, quid das ut Coſſum aliquando ſalutes.

Seneca laughs at this flattering crowd and contemptible cuſtom; his words are, "In pectore amicus non in atrio quæritur."

thought

thought to be ſo called. But he deſcribes two places before the gates of Orcus, the *veſtibule* and the *(fauces)* jaws, of which *the veſtibule* he deſcribes as ſituated before the habitation itſelf, before the *penetrália* of Orcus; but the jaws he calls a narrow paſſage, through which *the veſtibule* is approached.

Chap. VI.

The victims called bidentes; *why so named.—Opinions of Publius Nigidius and Julius Higinus on this subject.*

IN our way from Greece, we touched in our vessel at Brundusium [1]. There a lecturer in the Latin language, from Rome, exhibited himself in public, having been sent for by the Brundusians for this purpose. For the sake of amusement I attended this man, for my mind was weary and languid from the rolling of the sea. He was reading, in a barbarous and ignorant manner, the seventh book of Virgil, which contains this line:

"Centum lanigeras mactabat rite *bidentes*."

He desired any person to ask him what question he thought proper. Surprized at the confidence of this illiterate man, I said, "Tell us, Sir, what is meant by *bidentes?*" "*Bidentes*," replied he, "means sheep, and they are termed *lanigeræ*, (woolly) to denote more fully that they are sheep." "Now," said I, "we shall see whether sheep

[1] *Brundusium.*]—Whoever returned from Greece, or any part of Asia, to Rome, necessarily put in at Brundusium. See Strabo, book 6. who describes the distances and places from the coast to Rome. Brundusium is now called Brundisi.

alone,

alone, as you ſay, are called *bidentes*, and whether Pomponius, the poet of Atella, was wandering among the barbarians of Tranſalpine Gaul, when he wrote—

> Mars tibi voveo facturum,
> Si unquam redierit, *bidenti* verre.

> To Mars, when his return ſhall glad theſe eyes,
> A boar of two years old I'll ſacrifice.

But I wiſh to know what you ſuppoſe to be the derivation [2] of this word." He then, without any delay, but with a good deal of aſſurance, ſaid, that ſheep were called *bidentes*, becauſe they had but two teeth. "Where in the world, I beg," ſaid I, "have you ſeen a ſheep which, by nature, has only two teeth? Behold a prodigy! we muſt perform the ceremony of ablution." Angry then with me, and diſconcerted, "Propoſe," ſays he, "ſuch queſtions as are proper to put to a grammarian, for ſhepherds converſe upon

[2] *Derivation.*]—See Macrobius, Saturnal. vi. 9. and Servius, at the fourth Æneid, line 57.

Bidens is alſo uſed for an agricultural inſtrument. See Georgic 2. ver. 354.

> Seminibus poſitis ſupereſt deducere terram,
> Sæpius ad capita et duros jactare bidentes,

This Martyn explains to be the inſtrument with two hooked iron teeth, which our farmers call a drag.

In Gruter's Inſcriptions it is worth while to remark, that the expreſſion of ſacerdotes bidentales occurs.

the

the teeth of ſheep." I laughed at the blockhead's humour, and left him. But Publius Nigidius, in his book upon Entrails, ſays, that not only ſheep, but all victims of two years old, were called *bidentes*; but he has not explained why. But what I before ſuppoſed, I find confirmed in ſome records treating of the pontifical office, that they were at firſt called *bidennes*, from *biennes*, with the inſertion of a letter; then, by uſe, the word became corrupted, and from *bidennes* was made *bidentes*, becauſe that appeared of more eaſy pronunciation. But Julius Higinus, who appears to have been well acquainted with the pontifical office, in his fourth book upon Virgil affirms, that thoſe victims were called *bidentes* which by their age had two prominent teeth. Theſe are his words: " The victim called *bidens* ſhould have eight teeth, and two of theſe more prominent than the reſt, by which it is plain that they are proceeding from youth to maturity." Whether this opinion of Higinus be true or not, is to be determined, not by arguments, but by ocular demonſtration.

CHAP. VII[1].

Laberius has licentiously introduced many words; he has also used many, the latinity of which is suspicious.

LABERIUS, in his Mimes, has used too much licence in inventing words; for he uses *mendicimonium* and *mæchimonium*, *adulterionem* and *adulteritatem* for *adulterium*, and *depudicavit* for *stupravit*, and *abluvium* for *diluvium*; and, in his Cophinus he has written *manuatus est* for *furatus est*; and in his Fuller he calls a thief *manuarius*. "*Manuari, pudorem perdidisti*—" "Thief, thou hast lost thy shame." Many words of this sort he invents, and sometimes uses obsolete words, or those which are only spoken by the lowest dregs of the people; as in his Spinners: "Tollet bonâ fide vos Orcus nudas in

[1] Little can be said in way of comment on this chapter, which can possibly entertain the English reader. Barthius has vindicated Laberius, p. 1269 of his Adversaria; so has Turnebus, and so has Rutgersius; this latter says, that Gellius has calumniated Laberius in calling him the inventor of the word *Cocio*; he only borrowed it.

The term Cocio occurs twice in Plautus; once in the Asinania, and once in the Miles.

These Mimæ are mentioned by Stephens, and their fragments collected. See article Laberius, in the Fragmenta Poetarum Veterum. It is probable that which is here printed necyomantia should be necromantia.

Cato-

Catonium;" and he has the expreſſions *elutriare lintea, & labandria*, ſpeaking of things ſent to the waſh, and he ſays "*collicior in fullonicam*," and *quid properas quid præcurris Caldonia?* and in his Rope-maker, he has "*calaburriunculos*," which we uſually call *calaburriones*; and in his Compitales, *malas* he terms *malaxas*; and in his Cacomemnon, are theſe lines—

> Hic eſt ille gurdus quem ego,
> Me abhinc duos menſes ex Africâ
> Venientem, excepiſſe tibi narravi.

> This is that fool who ſome two months ago
> Received me, as I told you, when I came
> From Africa.

In his Mime called Natal, he uſes the word "*obbam*" *camelliam pictatium & capitium*, as "*induis capitium tunicæ pittacium*." Moreover, in his Anna Perenna, he has *gubernium* for *gubernator*, (a pilot), *planum* for *ſycophante*, (a ſycophant), and *nanum* for *pumilio*, (a dwarf); however, Marcus Cicero uſes *planum* for *ſycophantâ*, in his Defence of Cluentius. In his Mime, called Saturnalia, he calls *farcimen*, *botulum*, and uſes *hominem levenam* for *levem*; and, in his Necromantia, he uſes frequently *coctio* for the old word *ærulator*. Theſe are Laberius's words: "Duas uxores, hoc hercle plus negotii eſt—(inquit Cocio ſex ædiles viderat); but

but in his Alexandrea he has uſed a Greek word in its vulgar ſenſe appoſitely and properly, namely, *emplaſtrum* *, neutrally, in the following paſſage—

Quid eſt jusjurandum? Emplaſtrum æris alieni.

* *Emplaſtrum.*]—Salmaſius aſſigns theſe verſes to Lucilius; their meaning is, What is an oath? Why, a way to get out of debt.

CHAP.

Chap. VIII.

Meaning of what logicians call axiom: other observations on the elements of logic.

WHEN I wanted to be inſtructed in [1] the rudiments of logic, it was neceſſary to ſtudy and to know what logicians call the introductions, and in the firſt place to learn the *axioms*, which Marcus

[1] *Inſtructed in.*]—Imbui vellemus. Thus in a fragment of Cicero, preſerved in Nonius Marcellus: ad ſapientiam concipiendam imbui & præparari decet.

On what is here meant by axioms, conſult the various readings of Muretus, where we find that axioms were not underſtood to convey the ſame meaning in the ancient as in the modern ſchools of logic; axiomata ſunt quas in ſcholis hodie propoſitiones vocant. Cicero calls them enuntiatiores. De Fato, c. 1.

According to Diogenes Laertius, Chromachus Thurius was the firſt who wrote on axioms. He was followed by Chryſippus. The firſt Latin writer on this ſubject was L. Ælius Stilo.

Every thing relating to the logic of the different ſects of philoſophers among the ancients will be found agreeably and perſpicuouſly compreſſed in Dr. Enfield's uſeful Hiſtory of Philoſophy. What can we ſay, concludes this writer, concerning the whole buſineſs of dialectics, as it appears to have been conducted by the ſtoics, but exclaim with Seneca:

O pueriles

Marcus Varro fometimes calls *profata*, and fometimes *proloquia*. I inquired diligently for the commentary of Lælius (a learned man, and the inftructor of Varro) upon thefe *proloquia*. Having met with this book in the library of the Temple of Peace, I perufed it, but found nothing which gave me any inftruction or information. Lælius feems to have compofed this book rather to help his own memory, than to inftruct others. I returned therefore from neceffity to my Greek, where I found an axiom defined in thefe words, " a propofition perfect and felf-evident." I fate down to tranflate this, becaufe it was expreffed in new and abftrufe terms, which my ears, from want of ufe, could not endure. But Marcus Varro, in his twenty-fourth book upon the Latin language, addreffed to Cicero, thus clearly defines it: " A proloquium is a fentence in which nothing is deficient." But its meaning will be more clearly fhewn by an example; *an axiom* therefore, or *a proloquium*, is of this kind; " Hannibal

O pueriles ineptias, in hoc fupercilia fubduximus? in hoc barbam demiffimus; hoc eft quod triftes docemus et pallidi.

Seneca, however, in another place, feems rather to be afraid of the alluring and fafcinating power of thefe purfuits.

Hoc habent fophifmata in fe peffimum, dulcedinem quandam fui faciunt, et animum fpecie fubtilitatis in ductum tenent et remorantur.

was

was a Carthaginian. Scipio deſtroyed Numantia. Milo was convicted of murder. Pleaſure is neither a good nor an evil." And whatever is ſo ſpoken, as a full and perfect ſentence, ſo that it muſt neceſſarily be either poſitively true or falſe, this by logicians is called *axiom*; that is, a propoſition containing a perfect truth or falſehood. This was called, as I ſaid before, by Marcus Varro, *proloquium*, but by Marcus Cicero *pronunciatum*, which term he ſaid he only uſed, till he ſhould be able to find a better.

But what the Greeks call *συνημμενον αξιωμα*, a connected axiom, ſome of our writers call *junctum*, others *connexum*. This connected axiom is as follows: "If Plato walks, Plato is moved. If it be day, the ſun is upon the earth." So likewiſe what they call *συμπεπλεγμενον* (involved) we call *conjunctum* or *copulatum*, and is of this kind: "Publius Scipio, the ſon of Paulus, was twice conſul; he triumphed, and diſcharged the office of cenſor, and in his cenſorſhip was the colleague of Lucius Mummius." But in every inſtance of this involved axiom, if there be one falſehood, although the reſt be true, the whole is pronounced falſe. For if to all theſe truths which I have ſpoken of Scipio, I ſhould add, that "he conquered Hannibal in Africa," which is falſe, all theſe things which are united with it, on account of this one falſehood, will be deemed falſe, becauſe they are

ſaid

ſaid at the ſame time. There is alſo an axiom which the Greeks call διεζευγμενον, diſunited, we *disjunctum*; it is of this kind: "Pleaſure is either evil or good, or it is neither good nor evil;" but all things which are thus ſeparated ſhould be contrary to each other. Theſe oppoſites the Greeks call αντικειμενα, and they are adverſe to each other. Of things thus ſeparated, one ſhould be true, the others falſe. But if it happens that of theſe things nothing is true, or all be true, or more than one be true, or if thoſe which are ſeparated do not oppoſe, or they which oppoſe are not properly contrary, then this is a falſe ſeparation, and is called παραδιεζευγμενον, as in the following propoſition things oppoſed are not contrary: "either you run, or walk, or ſtand ſtill;" for though theſe things are adverſe to each other, yet when oppoſed they are not repugnant; for not to walk, nor run, nor ſtand ſtill, are not contrary to each other. Thoſe things are called contraries which cannot at the ſame time be true; but you may at one time be ſo circumſtanced as neither to walk, nor ſtand ſtill, nor run. But it will be enough to have given this little taſte of logic. I have only to add, and to urge by way of advice, that although the ſtudy and attention to this ſcience in its rudiments may prove dull, diſguſting, and uſeleſs, yet as ſoon as

you have made a little progreſs, its advantage will ſo impreſs your mind, that an inſatiable fondneſs for it will ſucceed, to which, unleſs you fix ſome limits, there will be no ſmall danger leſt, among the mazes and meanders of logic, you ſhould grow old, as among the rocks *of the Syrens*.

Chap. IX.

Signification of the term, which frequently occurs in the old books, ſuſque deque.

SUSQUE *deque*[1] *fero*, or *ſuſque deque habeo*, (for both theſe phraſes are uſed) is an expreſſion to be found in the converſation of the learned in poetry, and frequently in the epiſtles of the ancients. But you will more readily find perſons who uſe this phraſe, than thoſe who underſtand it. Thus, many of us, who have found a few abſtruſe words, are in a hurry rather to apply them, than to learn their true meaning. *Suſque deque ferre* means to be of an unmoved mind, and to pay little attention to any thing that happens; ſometimes it means to neglect and deſpiſe, and has nearly the ſame power as *αδιαφορειν*, to be indifferent. Thus Laberius in his Compitales:

[1] *Suſque deque.*]—We have a common phraſe in Engliſh which exactly explains theſe words: we ſay the ups and downs of fortune or of life. It has now ceaſed to be conſidered as elegant and correct; but our older writers uſed it without ſcruple.

Nunc tu lentus es, nunc tu *ſuſque deque fers*,
Materſamilias tua in lecto adverſo[2] ſedet,
Servos ſextantis verbis nefariis utitur.

Marcus Varro, in his Siſenna, or Tract on Hiſtory, uſes, quod ſi non horum omnium ſimilia eſſent principia ac poſtprincipia[3] *ſuſque deque* eſſet. Lucilius in his third Satire too:

Verum hic ludus *ſuſque* omnia *deque* fuerunt,
Suſque & *deque* fuere, inquam, omnia ludus jocuſque,
Illud opus durum ut ſetinum arceſſimus finem.

Αιγιλιπτοι montes, Ætnæ omnes aſperi Athones.

[2] *Lecto adverſo.*]—This has alluſion to a peculiar cuſtom, which is ſufficiently explained in Geſner's Theſaurus. The lectus adverſus was the genial or nuptial couch, and was erected adverſum januæ, in the atrium, oppoſite to the janua or principal gate. Here the miſtreſs of the family ſate at work with her maids. See an elegant introduction of this circumſtance in Propertius, from Cornelia, the wife of Lepidus, who is thus ſuppoſed to addreſs her children:

Seu tamen adverſum mutarit janua lectum
Sederit et noſtro cauta noverca toro, &c.

[3] *Poſtprincipia.*]—This is a word of ſomewhat uncommon occurrence; we find it however in Plautus:

Atque edepol firme ut quiſque rem accurat ſuam,
Sic ei procedunt poſtprincipia denique.

See Terentius Varro, with Scaliger's notes. The word *poſtprincipia* again occurs in the 18th chapter of this book.

CHAP.

CHAP. X.

Who thoſe are, called proletarii *and* capiti cenſi. *Meaning of the word* aſſiduus *in the Twelve Tables, with its formation*[1].

ONE day, when there was a ceſſation of buſineſs in the forum at Rome, and a jovial feſtival was celebrated, in an aſſembly where many

[1] *Proletarius.*]—Thus, in Plautus, *ſermo proletarius* is uſed as ſynonymous with mean, vulgar, &c.

See the Miles Glorioſus, act. iii. 1. v. 157.

Quin tu iſtanc orationem hinc veterem atque antiquam amoves,
Nam *proletario ſermone* nunc quidem hoſpes utere.

Which Thornton thus renders:

Away now with ſuch antiquated ſtuff,
The ordinary cant of common folks.

The *proletarii & capite cenſi* were ranked together in the ſixth claſs of Roman citizens, as they were divided by Servius Tullius. See Heineccius, p. 152.—See alſo on this ſubject Dionyſius Halicarnaſſenſis, from whom it appears that the *proletarii* were conſidered as of no farther utility to the ſtate than by ſupplying it with children; and the *capite cenſi,* qui præter caput et nomen nihil admodum in cenſu profiterentur. We find the words caput and capita uſed in an infinite variety of ſignifications. Thus

many of us happened to meet, the third book of Ennius's Annals was read, in which are thefe lines—

" *Proletarius* publicitus fcutifque ferroque
" Ornatur, ferro muros urbemque forumque
" Excubiis curant."

Immediately a debate began upon the meaning of the word *proletarius*. I then addreffing myfelf to a friend of mine in the company well verfed in law matters, requefted that he would explain the word to us. He anfwered, that he was a lawyer, and not a grammarian; "therefore," faid I, "you ought the rather to explain it, being, as you fay, a lawyer; for Ennius took this word from your Twelve Tables, where, if I rightly remember, thefe words occur: 'Affiduo vindex affiduus efto. *Proletario* cui quivis volet vindex efto.' Do not now fuppofe that we are reading one of Quintus Ennius's Annals, but the Twelve Tables, and explain to us what is the meaning of *civis proletarius*." "I (faid he) might be expected to interpret this if I had learned the laws of the Fauni and aboriginal poffeffors of the land; but fince fuch words as *proletarii*, *adfidui*, and

we have *libera capita*. The legal phrafe, as applied to flaves was, *eos caput non habere*, that is, they were nonentities. Thefe terms alfo are both ufed by Arnobius, adverfus gentes:—definite hominem *proletarius* cum fit claffícis, et capite cum cenfeatur, adfcribere ordinibus primis.

fenates,

ſenates, fell into diſuſe, and when ſureties, under ſureties, fines of twenty-pence, laws of retaliation, and trials for theft conducted cum lance & licio, have been aboliſhed, and the whole ancient ſcheme of the Twelve Tables, except that part of it relating to the ſuits of the centumvirs, has, by the Æbutian law[2], been done away, it is neceſſary for me to apply myſelf to the ſtudy of ſuch laws and words as are now in uſe." It happened at this moment that we ſaw Julius Paulus paſſing

[2] *Æbutian law.*]—We know nothing of this law, or of the perſon who introduced it. There is, indeed, the diſputed fragment of a monument, on which Lucius Æbutius is called a tribune of the people, and commended for aboliſhing thoſe laws of the Twelve Tables which were uſeleſs to the ſtate, and injurious to individuals. The word *aſſiduus*, which occurs in this chapter, may be better explained by, one who could pay money, qui aſſes dare poſſit.—Thus Plautus uſes it in the Amphitryon:

> Noctesque dieſque *aſſiduo* ſatis ſuperque eſt,
> Quod facto aut dicto adeſt opus, quietus ne ſis.

Thornton has not happily rendered this paſſage.—He ſays,

> This is the hardſhip of a great man's ſervice,
> Wherefore his ſervant leads a plaguy life on't;
> By day, by night, there's work enough, and more,
> That will not let him reſt.

Of *aſſiduus*, Feſtus gives a different ſignification.

Adſiduus dicitur qui in ea re quam frequenter agit quaſi conſediſſe videatur. But he alſo adds the interpretation given above. He mentions, moreover, a third meaning, qui ſumptu proprio militabat.

by, the moft learned poet in my memory. We faluted him, and begged him to explain to us the meaning and derivation of that word: "They," faid he, "who were of the loweft and pooreft rank among the Roman people, and were not eftimated to be worth more than fifteen hundred pieces of brafs, were called *proletarii*; they, however, who were rated at nothing, or a very trifling eftimate, were faid to be *capite cenfi*; and the loweft of all rates was three hundred and feventy-five pieces: but as goods and money appeared as a fort of hoftage and pledge to the republic, and was as it were a bond and fecurity for their patriotifm, fo none of the *proletarii*, or *capite cenfi*, were enrolled as foldiers, unlefs in fome extraordinary tumult, becaufe their domeftic ties were flight, or none at all. But the *proletarii* were fomewhat higher, both in rank and name, than the *capite cenfi*; for in the troublefome times of the republic they were levied indifcriminately, becaufe there was a fcarcity of recruits, and arms were provided for them at the public coft; and thefe forces were not called *capite cenfi*, but by the more aufpicious name of *proletarian*, from their duty, and office *(prolis edendæ)* of providing children; becaufe, though they could not affift the ftate much in money, yet they could fupply it with abundance of children. Caius Marius, as fome fay, in the Cimbrian war, and in very perilous times, or rather, according

to

to Salluſt, in the Jugurthine war, firſt enrolled the *capite cenſi* as ſoldiers, a thing unheard of before. *Adſiduus* (a ſurety) uſed in the Twelve Tables for a rich man, and one ready to contribute money when the exigencies of the ſtate demanded it, or from his readineſs to perform any duty incident to his ſtation. Salluſt's words, in his hiſtory of the Jugurthine war, concerning Caius Marius, and the *capite cenſi*, are theſe: 'he then began to enliſt ſoldiers, not after the manner of his anceſtors, nor with any regard to their ranks; but all who were willing, and chiefly the *capite cenſi*.' Some thought this was done through the ſcarcity of proper men, and others to anſwer the conſul's ambitious views; becauſe he was highly honoured and applauded by that claſs of people, and becauſe to one in ſearch of power the moſt indigent perſon is the moſt convenient."

CHAP.

Chap. XI.

Story, from Herodotus, of the deſtruction of the Pſylli, *who lived in the deſerts of Africa*[1].

THE race of the Marſi in Italy is ſaid to have ſprung from Marſus, the ſon of Circe. To the men of this race, whoſe families were not yet ſtained by the mixture of any foreign alliance, it was given, by a certain hereditary power, to become ſubduers of noxious ſerpents, and to perform wonderful cures by incantations and herbs. This ſame power we ſee certain perſons called *Pſylli* poſſeſs; for an account of whoſe name and origin, having ſearched old books, I

[1] I have endeavoured to illuſtrate the paſſage and circumſtance which is here quoted concerning the *Pſylli*, in my tranſlation of Herodotus, vol. ii. page 332. to this place I beg leave to refer the reader; I add, however, two paſſages which I omitted in that work. See Virgil, Æn. vii. 758. where the Marſi are thus mentioned—

> Neque enim juvare in vulnera cautus,
> Somniferi et Marſis quæſitæ montibus herbæ.

See alſo Silius Italicus, l. viii. 496.

> At Marſica pubes
> Et bellare manu et chelydris cantare ſoporem,
> Vipereumque herbis hebetare et carmine dentem.

at

at laſt found in the fourth book of Herodotus this ſtory of the *Pſylli*; that they inhabited that part of Africa which borders upon the Naſamones; that at a certain time the ſouth wind blew upon their territories with great violence and for a long time; by this wind their waters were dried up, and the *Pſylli*, deprived of their ſupply, grievouſly reſented the injurious treatment, and it was decreed that they ſhould proceed to attack the wind with arms, and to demand reparation, as from an enemy, by the forms of war. The wind, when they marched out, met them with a vehement blaſt, and overwhelmed their whole force, and all their arms, beneath heaps and mountains of ſand. By this incident the *Pſylli* periſhed to a man, and the Naſamones took poſſeſſion of their country.

CHAP.

CHAP. XII.

Of those words which Cloatius Verrius, properly or otherwise, has derived from the Greek.

CLOATIUS VERRIUS [1], in his books on words taken from the Greek, has made some observations which are curious and ingenious, and others foolish and trifling. He says, the word *errare* (to wander) is from ερρειν, and produces from Homer, ερρ' εκ νησε θασσον, ελεγχιστε ζωοντων. He likewise derives *hallucinari* [2] (to blunder) from ἀλυειν, whence he says comes the word *elucum*, the letter *a* being changed into *e*, descriptive of that sluggishness and stupidity of mind which is usual with blundering people. *Fascinum* (a charm) he derives from βασκανον, and *fascinare* (to fascinate) from βασκαινειν. All this is ingenious and well enough. But in his fourth

[1] *Cloatius Verrius.*]—By some this grammarian is called Cloatius Verus.

[2] *Hallucinari.*]—See, concerning this word, Salmasius ad Solinum, p. 1279.—This critic derives hallucinari from the Greek word αλυκη. Psellus de antiquis Medicinæ Vocabulis, —αλυκη ἡ μετ εκλυσεως απορια. Erotianus in Lexico—αλυκη απορια μετα χασμης, inde *alucinari* Latinum, ita enim hoc verbum scribunt omnes libri veteres, &c.

book he ſays, "*fœnerator* (an uſurer) is quaſi φαινερατωρ, from φαινεσθαι επι το χρηστοτερον, becauſe this kind of men pretend to be compaſſionate and accommodating to poor people who want money." This remark, he ſays, was made by Hypſicrates[3] a grammarian, who has written ſome noble treatiſes upon words taken from the Greek. But if Cloatius himſelf, or any other blockhead, made this remark, nothing can be more ſtupid, for *fœnerator*, as Marcus Varro has explained it in his book on the Latin language, comes from *fœnus* (intereſt), *fœnus* from *fœtus* (the womb) as if from a certain womb of money, which produces and increaſes; and therefore he ſays that Marcus Cato, and others of that age, uſed to pronounce *fœnerator* without an *a*, like *fœtus* and *fœcunditas*.

[3] *Hypſicrates.*]—This perſon is not to be confounded with an hiſtorian of the ſame name, who is quoted by Lucian.

CHAP.

CHAP. XIII.

Meaning of municipes. *Of* municipium, *and wherein it differs from* colonia. *Power and formation of this word. What the emperor Adrian ſaid in the ſenate concerning the municipes*[1].

THE words *municipes* and *municipia* are very eaſily and very commonly applied, and you never meet with a man who uſes them, but he ſuppoſes that he clearly knows their meaning. But,

[1] Gibbon on the ſubject of this chapter has the following paſſage: "The municipal cities inſenſibly equalled the rank and ſplendor of the colonies, and in the reign of Hadrian it was diſputed which was the preferable condition, of thoſe ſocieties which had iſſued from, or thoſe which had been received into, the boſom of Rome."

The hiſtorian then, referring to this chapter of Gellius, adds in a note:

"The emperor Hadrian expreſſed his ſurprize that the cities of Utica, Gades, and Italica, which already enjoyed the rights of municipia, ſhould ſolicit the title of colonies; their example however became faſhionable, and the empire was filled with honorary colonies."

The whole ſubject of theſe *municipia, coloniæ*, &c. is diſcuſſed at length by Heineccius; from him we learn, that at firſt the *municipia* were confined within the limits of Italy, afterwards

But, in truth, one thing is meant and another expreſſed; for who is there that, coming from any Roman colony, does not call himſelf a *municeps*, and his countrymen *municipes*, which is very far from reaſon and the truth. So we are in the ſame manner ignorant of what and how great a difference there is between *municipia* and *colonia*; and we are apt to ſuppoſe, that *colonies* are more privileged than *municipal* towns. Upon the errors of this confuſed notion the divine Hadrian has deſcanted very judiciouſly in his oration concerning the Italicenſes, among whom he was born. Speaking before the ſenate, he ſaid, he wondered why the Italicenſes, and many other municipal bodies, ſuch as the Uticenſians, while they might live according to their own cuſtoms, and be governed by their own laws, ſhould be anxious to be converted into colonial bodies; whereas, he relates, that the inhabitants of Præneſte requeſted with the greateſt earneſtneſs of the emperor Tiberius, that from a colony they

afterwards, as the Romans extended their empire and their conqueſts, many of the diſtant provinces were made *municipia*; but of theſe *municipia* there were three gradations of rank. See Feſtus at the word *municipium*.

The firſt Roman colonies were propagated in this manner: Into the firſt cities which Romulus conquered he ſent colonies from Rome, who were conſidered as a kind of garriſon, or ſecurity, for the places to which they were ſent.

See Adams alſo in his chapter on the Rights of Roman Citizens.

might

might be changed to the ſtate of a municipality. Tiberius granted their requeſt from gratitude, becauſe upon their territories, and near their town, he had recovered from a dangerous ſickneſs. The *municipes*, therefore, are perſons who from the municipal towns are, in right of their municipality, Roman citizens, governed by their own laws, and partakers only of honorary privileges with the Roman people, and appear to be ſo called *a munere capeſſendo* (from taking offices[2]); they are bound by no compulſion or law of the Romans, except that they had placed themſelves under their power. The Cærites[3], we learn, were

[2] *From taking offices.*]—As ſoon as any of theſe *municipes* choſe to fix their reſidence at Rome, they were called *cives ingenui*. Thus it might happen that the ſame individual, at the ſame time, enjoyed the higheſt offices of Rome, and dignities of the place which gave him birth; and Milo, when candidate for the conſulſhip at Rome, was dictator of Lanuvium, his native city. The municipal town where a perſon was born was called patria germana, and Rome, patria communis.

[3] *Cærites.*]—What Strabo ſays of this people is worthy of conſideration here.—See his fifth book. Speaking of the people of Italy, he ſays thus of the Cærites.

The deeds of the Cærites may here be mentioned. They overcame the Gauls who had taken Rome, and took forcibly from them the plunder which the Romans had voluntarily ceded to them. They preſerved alſo the Roman fugitives, the ſacred fire, and the Veſtal virgins. And the Romans indeed, on their account, who at that time but badly governed the city, do not ſeem to have been ſufficiently mindful

were the firſt who were made a municipal body without the power of voting; they were permitted the honour of being called Roman citizens, but were exonerated from offices and taxes, on account of their having recovered and protected ſome ſacred things in the Gallic war; hence thoſe are called *tabulæ cærites*, upon which the cenſors ordered the names of thoſe to be inſcribed whom they deprived of their vote. But colonies ſtand in another relationſhip: they have no footing in the ſtate from any extrinſic right, nor do they claim it by their origin, but they are as it were offsprings of the ſtate, and are of neceſſity ſubject to the laws and inſtitutes of the Romans; which condition, though it be more expoſed and leſs free, is yet deemed more deſirable and reſpectable, on account of the amplitude and majeſty of the Roman people, of which theſe colonies ſeem to be little copies and reſemblances, and becauſe the privileges of municipalities become obſcure and obliterated from their ignorance of their proper claims.

ful of the kindneſs they had experienced; for they gave them the rights of the city, but did not enrol their names among the citizens.

Chap. XIV.

Marcus Cato thought that properare *differed from* festinare. *How absurdly Verrius Flaccus has explained the origin and meaning of* festinat [1].

THE words *festinare* and *properare* appear to mean the same thing, and to be spoken upon the same occasions; but Marcus Cato thinks they differ, and has thus separated them in an oration upon his own virtues:—"It is one thing *properare*, another *festinare*. He who accomplishes a thing thoroughly, *properat* (hastens); he who begins many things without perfecting them, *festinat* (hurries.)" Verrius Flaccus, willing to explain the reason of this difference, says, that *festinat* comes from *fando*, because indolent people, who can complete nothing, are more

[1] Nonius Marcellus makes a similar remark about *festino* and *propero*. If the reader can appropriate distinct meanings to the two words, as thus used by Virgil, he will not, I believe, find it an easy matter to express or define in words,

> Et mediis properas aquilonibus ire per altum.

And

> Festinate, viri, nam quæ tam sera moratur
> Segnities.

 prone

prone to words than actions. But this appears too forced and absurd. Nor can the first letter of a word be of such consequence, that on that account alone such different words as *festinare* and *fari* should appear the same. It appears more probable that *festinare* is as it were *fessum esse* (to be weary) for he who is wearied with hastening many things at once ceases to hasten, and becomes wearied; *non properat sed festinat.*

CHAP. XV.

Wonderful account of partridges by Theophraſtus, and of hares by Theopompus [1].

THEOPHRASTUS, a very celebrated philoſopher, ſays, that in Paphlagonia, all partridges have two hearts. Theopompus affirms, that in Biſaltia hares have two livers.

[1] What Theophraſtus and Theopompus relate of partridges and hares is confirmed by Ælian in his Various Hiſtory, but will probably meet with the ridicule it deſerves from our modern proficients in natural hiſtory.

See alſo, on this ſubject, Athenæus, book ix. chap. 10. by whom ſome circumſtances are related concerning the feathered tribe far more extraordinary. Pliny alſo, book xi. c. 37. relates, that in Paphlagonia partridges have two hearts.

CHAP. XVI.

They whose birth was difficult and unnatural were called agrippas. *Of the two goddesses Prosa and Postverta*[1].

THEY at whose birth the feet appeared before the head, which is the most difficult and dangerous mode of parturition, are called *agrippæ*, from *ægritudo* (difficulty) and *pes*

[1] The ancients imagined that those labours, in which the children presented their feet, were necessarily difficult and dangerous. This they thought was occasioned by the arms of the children being raised, and lying on each side of the head, and thence increasing the bulk, and consequently the difficulty of passing through the pelvis; but it is now known that the difficulty and danger sometimes attendant on these births only occur when the pelvis is of diminished capacity or distorted shape, or when the fœtus is unusually large. When the pelvis and fœtus are of the usual dimensions, such births are ordinarily as safe, and nearly as expeditious, as when the child presents itself in its natural position. The opinion that the arms in these cases contributed to the difficulty is totally unfounded, as they are always brought down with the greatest ease as soon as the shoulders have emerged, and consequently before the head is completely engaged in the pelvis.

The goddess Prosa or Prorsa was supposed to preside over natural births, Postverta over those which were the contrary.

 See

pes (a foot); but Varro ſays, that children are placed in the womb with their legs upwards, not like the natural poſition of a man, but a tree, for he calls the branches of a tree, feet and legs, the ſtock and trunk the head. "When therefore," ſays he, "contrary to nature, they are turned upon their feet, and retained in the womb, with their arms extended, women are delivered with great difficulty." For the purpoſe of deprecating this calamity, altars were erected at Rome, near the two temples of Carmenta[2], one of which was called Poſtverta, the other Proſa, from the different power and names of the different births, *natural and the contrary.*

See Salmaſius ad Solinum, where alſo the curious reader may be entertained with a learned and ſubtle diſſertation on the etymology of the word *agrippa.*

[2] *Carmenta.*]—This perſonage was ſuppoſed to be the mother of Evander, and to have had the gift of prophecy. After her deceaſe ſhe was deified, and ſacred rites offered to her, which were called Carmentalia. See the eighth Æneid, v. 335.

His poſuere locis matriſque egere tremenda
Carmentis nymphæ monita, et deus auctor Apollo;
Vix ea dicta dehinc progreſſus monſtrat et aram
Et Carmentalem Romano nomine portam,
Quam memorant nymphæ priſcum Carmentis honorem
Vatis fatidicæ cecinit quæ prima futuros
Æneadas magnos et nobile Pallanteum.

CHAP.

CHAP. XVII[1].

Meaning of the word Vaticanus.

WE have been told that the word *Vatican* is applied to the hill, and the deity who presides over it, from the *vaticinia*, or prophecies, which took place there by the power and inspiration of the god; but Marcus Varro, in his book on Divine Things, gives another reason for this name. "As Aius[2]," says he, "was called a deity, and an altar was built to his honour in

[1] The first sounds which infants first articulate have often been a subject of serious argument as well as of ludicrous discussion. A story of this kind is agreeably related in Herodotus. The subject of this chapter again occurs at book xix. chap. 7. of Gellius.

[2] *Aius.*]—See Cicero, who relates the same fact. L. de Divinat. ii. 32. At paulo post audita vox est monentis, ut providerent ne a Gallis Roma caperetur; ex eo Aio loquenti aram in nova via consecratam.

Plutarch also, in his life of Camillus, says the same of Aius; and Livy, l. v. c. 50. and 52. where is this passage

Expiandæ etiam vocis nocturnæ, quæ nuncia cladis ante bellum Gallicum audita neglectaque esset, mentio illata, jussumque templum in nova via Aio Locutio fieri.

At the foot of the hill called The Vatican, is the church of Saint Peter, and the palace of the Pope, each of which edifices is separately denominated The Vatican.

the loweſt part of the new road, becauſe in that place a voice from heaven was heard, ſo this deity was called *Vaticanus*, becauſe he preſided over the principles of the human voice; for infants, as ſoon as they are born, make the ſound which forms the firſt ſyllable in *Vaticanus*, and are therefore ſaid *vagire* (to cry) which word expreſſes the noiſe which an infant firſt makes.

CHAP.

Chap. XVIII.

Some agreeable things to be known and remembered in that branch of geometry called οπτικη.—*Of those also called* κανονικη *and* μετρικη.

THERE is a part of geometry, which relates to vision, called optics[1]; another part, relating to the hearing, is called canonic, on which musicians depend for the first principle of their art. Each of these consists of certain spaces, lines, and proportions of numbers. Optics can effect many wonderful things, as the representing in one speculum different images of the same object. A glass, placed in a certain position, shews nothing; turn it, and it shews many images. You may look straight forward at a glass, and your own image so appears, that your head is downwards, your feet upwards. This science too

[1] *Optics.*]—Dutens, in his agreeable and ingenious enquiry into the origin of the discoveries attributed to the moderns, cites this chapter of Aulus Gellius to prove the proficiency of the ancients in the science of optics:

"Aulus Gellius having spoken of mirrors that multiplied objects, makes mention of those that inverted them, and those of course must be concave or convex glasses."

explains the fallacies of viſion, ſo that objects ſeen in the water appear magnified [a], and why things at a diſtance appear ſmaller; but the canonic ſcience meaſures the compaſs and heighth of the voice: the meaſurement of its compaſs is called ρυθμος (rhythm); of its height, μελος (melody). And there is another branch of the canonic art called μετρικα (metrical) by which the poſition of long and ſhort ſyllables, and thoſe which are neither long nor ſhort, and the modulation, is meaſured by the ear, upon geometrical principles. "But as for theſe things," ſays Marcus Varro, "we either do not learn them, or we leave off before we know why they ought to be learned; but the pleaſure and advantage of them exiſts, when we have made great progreſs and proficiency beyond the principles of the art; but in learning them, they appear frivolous and diſagreeable."

[a] *Appear magnified.*]—See Seneca, Qu. Nat. l. i. c. 6. I take the tranſlation of Dutens.

The ſmalleſt characters in writing, even ſuch as almoſt eſcape the naked eye, may eaſily be brought to view by means of a little glaſs bottle filled with water.

The reaſon he gives, as Dutens has not mentioned it, is here added.

Quia acies noſtra in humido labitur, nec apprehendere quod vult, fideliter poteſt.

CHAP.

CHAP. XIX.

Story of Arion, from the Hiſtory of Herodotus[*].

HERODOTUS has related the ſtory of Arion the muſician in a ſtyle diſtinguiſhed alike by its ſpirit and its ſmoothneſs; by its elegance and its perſpicuity. The ancient and celebrated

[*] The ſtory of Arion is to be found in the eighth book of Herodotus, with no important variation.

The expreſſion *cohibilis*, which occurs in the firſt ſentence of this chapter, is not of very uſual occurrence, it doubtleſs is the ſame as *preſſa*.

The term alſo of *amatum* ſeems worthy of attention. Herodotus by no means intimates, that there was any ſuch connection betwixt Periander and Arion as *amatus* will allow. A correſponding ſentence is pointed out by Falſteıus, in what he calls his *Admonitions* to thoſe who read Gellius, from Ælian's Various Hiſtory, Πτολεμαιος ερωμενον ειχε Γαλετην. It is not unworthy of remark, that Huetius, in his Demonſtratio Evangelica, is fully perſuaded that the fable of Arion is borrowed from the hiſtory of Jonah. He deſcends to ſome particulars in the compariſon, which are rather ludicrous: as in the whale's belly Jonah ſung a hymn, and conciliated God, ſo Arion did the dolphin by his lyre.

In the Anthologie Francoiſe I find the following anecdote, the inſertion of which ſeems pertinent in this place:

Pierre de Chateauneuf was ſtopped on a journey by ſome robbers

celebrated Arion (ſays he) was a player upon the harp: he was a Leſbian, born at Methymne. Periander, king of Corinth, held Arion in great regard and affection, on account of his art. After a time he left the king, to viſit Sicily and Italy, in both which places he ſo charmed the ears and the minds of the inhabitants, that he obtained at once conſiderable profits, and a great ſhare of admiration and eſteem. Laden with money, and all kinds of wealth, he reſolved to return to Corinth; he choſe therefore a veſſel and a crew that were Corinthian, as better known, and more friendly to him; but the Corinthians, having received Arion on board, and put to ſea, began to conſult about killing him for the ſake of his wealth. He, perceiving that his death was determined, gave them his money and his goods, entreating them to ſpare his life. The ſailors were ſo far moved by his ſupplications, that they refrained from putting him to death themſelves, but commanded him immediately to leap into the ſea. The man, alarmed and deprived of all hope, finally requeſted, that before he encountered death, they would permit him to dreſs himſelf,

robbers; having firſt plundered, they were about to kill him; he entreated that before they put him to death they would vouchſafe to hear one of his ſongs; they conſented, and were ſo delighted with his ſinging, that they reſtored him all his property. This ſtory, ſays the narrator, is worth almoſt as much as that of Arion.

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to take his harp in his hand, and to ſing a ſong conſolatory of his miſery. The cruel and inhuman ſailors deſired to hear his muſic; he obtained therefore his requeſt, and clad in his accuſtomed dreſs, ornamented and ſtanding upon an expoſed part of the ſhip, with a very loud voice he began to ſing the ſtrains called Orthian. Having finiſhed his ſong, he threw himſelf, with his harp, and in his full dreſs, from the ſpot whereon he had ſtood ſinging, into the deep. The ſailors, taking it for granted that he had periſhed, proceeded on their courſe; but behold a wonderful and aweful circumſtance took place; a dolphin ſwam towards him, and receiving him on his back, carried him through the waves; uninjured in his perſon, and even his dreſs, it landed him at Tænarus in Laconia, whence he proceeded to Corinth, to king Periander, to whom he preſented himſelf in the ſame habit as he had been carried by the dolphin, and related to him what had happened; the king, not believing this, ordered Arion to be confined as an impoſtor; but the ſailors were artfully interrogated (Arion being abſent) whether they had heard of Arion? They anſwered, that when they came away, he was in Italy, in good health, and high in reputation, and the eſteem of the cities, and that he abounded in proſperity and wealth. As they uttered theſe words, Arion, with his harp and the garments in which he had caſt himſelf into the ſea, came forth;

forth; the ſailors were aſtoniſhed and convicted, and could no longer deny the fact. This ſtory is related by the Leſbians and Corinthians, and in teſtimony of the tale, two brazen images were to be ſeen at Tænarus, of the dolphin carrying, and the man riding.

BOOK XVII.

CHAP. I.

Gallus Asinius and Largius Licinius have censured an opinion in Cicero's oration for Cælius, and what may truly and forcibly be urged in vindication of this opinion against foolish people.

AS there have appeared some men so monstrous as to inculcate impious and false opinions concerning the immortal gods, so have there been some too, whose folly was so extraordinary (among whom are Gallus Asinius[1], and Largus

[1] *Gallus Asinius.*]—This Asinius Gallus was the son of the celebrated orator Asinius Pollio; he was himself also an orator and a poet. He wrote a work in which he compared the eloquence of Cicero with that of his father, and gave the preference to the latter. This book had, after the death of the author, the honour of being answered by an emperor. Claudius wrote, says Suetonius (Vit. Claud. c. 14.) *Ciceronis Defensionem adversus Asinii Galli Libros, satis eruditam,* a tolerably

Largius Licinius, whofe book even bears the infamous title of Ciceromaftix) that they have ventured to commit to writing a cenfure upon Mar-

tolerably learned defence of Cicero againft the books of Afinius Gallus: this is according to the general account of the commentators; but it is rather more probable, that the anfwer of Claudius was directed to the work here mentioned, intituled *Ciceromaftix.* The other performance is mentioned by Pliny the Younger, as in part the occafion of a copy of verfes written by him on the fubject of Cicero, but according to our ideas, far from honourable either to himfelf or the perfon celebrated: he fays, "legebantur mihi libri Afinii Galli de Comparatione Patris et Ciceronis." The books of Afinius Gallus, in which he compares his father with Cicero, were read to me in my Laurentian villa, and his verfes begin—

Cum libros Galli legerem, quibus ille parenti
Aufus de Cicerone daret palmamque decufque.

See his epiftles, b. vii. ep. 4. The death of this Gallus was very miferable:—Having excited the jealoufy of Tiberius, by paying too much court to Sejanus, he was, by a fecret order of the emperor, arrefted at the very table of Tiberius himfelf, kept alive in great mifery, and finally, fays Tacitus, ftarved to death, whether voluntarily or by compulfion is uncertain. The account of his arreft is well told by Brotier, in his fupplement to the fifth book of the Annals of Tacitus, cap. 17—20. on the authority of Dion. The coadjutor of Afinius Gallus in the *Ciceromaftix*, Licinius Largus, is a man of much lefs fame; little is known concerning him, except what is here told. It is pleafing to remark the high veneration in which Cicero was held at Rome by men of good tafte, from the epithet here given to the title of this attack. It was called, fays Gellius, *infando titulo*, Ciceromaftix; that is, called by a name not fit to be pronounced.

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cus Cicero, as an author who ſpoke without accuracy, propriety, or elegance. There are many cenſures of theirs not worthy to be ſpoken of, or of the leaſt attention; but as the following is a paſſage wherein they appear to conſider themſelves as moſt acute critics, let us examine their remark. Marcus Cicero, in his defence of Cælius, ſays, "as for what has been ſaid to the prejudice of him as a modeſt man, and has been urged by all his accuſers, not in the form of an accuſation, but with reproaches and calumnies, Marcus Cælius will not take that ſo much to heart as to repent *(ut pœniteat)* that he was not born deformed." They do not think that *pœniteat* here is properly uſed, and even go ſo far as almoſt to affirm that it is abſurd. For, ſay they, we apply the word *pœnitere*, when ſpeaking of things which we ourſelves have done, or which were done with our conſent and will, if thoſe things afterwards begin to diſpleaſe us, and we change our ſentiments concerning them; but no man can with propriety ſay, he repents that he was born, or that he is mortal, or that he feels pain from any attack or wound in his body, ſince in matters of this ſort there is no deſign or will of our own, but they happen to our bodies unſought for, and by the force and neceſſity of nature: thus, they ſay, it was not a matter of choice to Cælius with what form he was born, of which he ſaid he did not repent; as if there were

 any

any caufe for repentance in it. This, they fay, is the meaning of the word, and *pœnitet* is not properly ufed but in matters where the will is concerned. However, our anceftors ufed this word with a different fignification, as if derived from *pæne* and *penuria*; but this, not being to our prefent purpofe, fhall be fpoken of in another place; but as for the ufage of it in this fenfe, which is the common one, Cicero's application of it is not only not improper, but is in the higheft degree witty and elegant; for as the opponents and calumniators of Marcus Cælius, who was a very handfome man, made even his perfon and his beauty the caufe of infinuations againft his modefty, Cicero, alluding to fo abfurd an imputation, as that of criminating a man on account of the form which nature had given him, has deliberately applied the word with the fame error as that which he was ridiculing; "and (fays he) Marcus Cælius does not repent that he was not born deformed," in order that by this very phrafe he might reproach the accufers, and expofe them to ridicule for their foolifh charge againft the perfon of Cælius, as if it were a matter of choice[2] to him with what fort of a perfon he was born.

[2] *Matter of choice.*]—This anfwer of Gellius is acute, but at the fame time appears to be found. The enemies of Cælius objected his beauty to him, as if it had been a crime of which he was guilty; but it was a fault, fays Cicero, of which he could not be brought to repent.

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As a concluding remark to this chapter, it may be added, that it is not improbable that Gellius had ſome particular authors in view, both thoſe whom he reprehends as atheiſtical writers, as well as the cavillers againſt Cicero. Of the former, among the Greeks, were Prodius, Protagoras, &c. and the whole tribe of Epicureans, who denied the divine providence; of the latter, many are enumerated in the Bibliotheca Latina of Fabricius, particularly Didymus and Dio Caſſius.

CHAP. II.

Curſory remarks on the firſt book of the Annals of Quintus Claudius.

WHEN I have taken up any old book, I have always endeavoured, in order to improve my memory, to retain and recur to any paſſages it contained, which might be worthy of commendation or of cenſure, and this proved a very uſeful exerciſe in ſupplying me from time to time, as occaſion required, with the recollection of elegant ſentences; as for inſtance, in the firſt book of Claudius's[1] Annals, which I had read two days

[1] *Q. Claudius.*]—This is the Q. Claudius Quadrigarius often mentioned before. It is a curious inſtance of one in-

days before, I marked, as far as I remember, the following paſſage: "Many (ſays he) fling away their arms, and hide themſelves *(inlatebrant ſeſe)* unarmed." Here *inlatebrant* ſeems a poetic, but not an abſurd or a harſh word. "While theſe things are done (ſays he) the Latins with great earneſtneſs *(ſubnixo animo)*;" as if he had ſaid *ſublime et ſupra nixo*, a word which denotes no accidental force, but a reſolution and confidence of mind, ſince we are as it were lifted up and exalted by things we ſtrive with. He bids them (he adds) each return to his own houſe, and enjoy *(fruiſci)* his poſſeſſions. This was a word not often uſed in the time of Cicero, and ſince then very ſeldom indeed; and ſome ignorant people have doubted whether it be Latin or not; but it is not only Latin, but more elegant and ornamental than

veterate error perſiſted in throughout the copies of a work, that Nonius Marcellus cites almoſt all the paſſages of uncommon words, and that in every inſtance Cælius is there read for Claudius. In the common editions of Nonius, *fruiſci* is alſo read for *fruniſci*. Voſſius, in his Etymol. thus derives this word; a *fruor* eſt *fruiſcor* et *fruniſcor*, nempe ut *jecur* et *jecinor*, *iter* et *itiner*, dixere, ſic *fruor* et *fruinor*: ac ut a *fruor* eſſet *fruiſci*, ſic a *fruinor*, *fruiniſcor*, et κατα συγκοπην *fruniſcor*. *Infrunitus* has been uſed by Seneca and others in the ſenſe of ſtupid, rude, which has puzzled the learned to make the ſenſe accord to the derivation. The able critic abovementioned, after trying various methods without much ſucceſs, is conſtrained to introduce *frunio* as derived from φρονεω, which conſequently leaves *infrunitus* very ready to accept the ſenſe of αφρων.

fruor,

fruor, and as *fatiſcor* comes from *fateor*, ſo *fruiſcor* from *fruor*. Quintus Metellus Numidicus, who appears to have been thoroughly converſant with the purity of the Latin language, writes thus to the Domitii when he was in baniſhment: "They are cut off from all equity and honour; I want neither fire nor water, while I enjoy *(fruniſcor)* the higheſt reputation." Nævius, in his play called Parcus, uſes the word thus:

The covetous enjoy not their poſſeſſions,
While he who ſpares not, what he has enjoys.

"The Romans," ſays he, "abound in *(copiantur)* arms, proviſions, and great ſpoil." The word *copiantur* is a military term, nor will you often find it made uſe of by law writers, and it is adopted by the ſame figure as *lignantur*, *pabulantur*, and *aquantur*. He obſerves, that *ſole occaſo* is a phraſe of conſiderable beauty to an ear of good and correct taſte; but in the Twelve Tables, the word is thus uſed: "before noon hear the cauſe[2], the litigants being preſent: noon being paſt, if only one be preſent, give judgment in his favour; if both be preſent, '*ſol occaſus*,' at the ſetting of the ſun, let the proceedings of the court ceaſe." "We (ſays he) uſe the phraſe, '*in medium relinquemus*;' the common people

[2] *Hear the cauſe.*]—The original is ante meridiem cauſam conſcito. Heineccius, in his chapter de Officio Judicis, reads cauſam conjicito, which Turnebus alſo approves.

ſay, '*in medio*,' thinking the other inaccurate; nay, they conſider it as a ſoleciſm to ſay, '*in medium ponere*';" and yet, if one examine this phraſe attentively, it muſt appear more proper and expreſſive; and in Greek, this phraſe, θειναι ες μεσον, is not improper. "As ſoon as it was told (ſays he) that a battle had been fought *in Gallos* (againſt the Gauls) the ſtate was alarmed." Now the expreſſion, *in Gallos*, is more neat and elegant than *contra Gallos*, or *cum Gallis*, which are awkward and obſolete phraſes.

"At the ſame time (he continues) he was diſtinguiſhed by his perſon, his conduct, his eloquence, his dignity, his vehemence, his fidelity, ſo that he might ſurely be ſuppoſed to poſſeſs *(magnum viaticum)* a great ſtock of accompliſhments." This phraſe is uſed in a new ſenſe for great talents and attainments, and ſeems to be in imitation of the Greeks, who transfer the word εφοδιον, ſignifying preparation for a journey, to preparation[3] of any other kind; and often εφοδιον has the ſenſe of our *inſtitue*, *inſtrue*, (appoint, begin.) "Marcus Manlius (ſays he) whom I before mentioned, ſaved the capitol, and whoſe aſſiſtance, together with that of Furius the dictator, the republic of Rome found particularly *(comprimè)* powerful and irreſiſtible againſt the

[3] *Preparation.*]—Thus alſo in Greek, the term τα σκευη is uſed indefinitely for any kind of preparation; and in Polyænus, τα σκευη ναυτȣ is uſed for the dreſs of a ſailor.

I Gauls;

Gauls; he was ſecond to no perſon in birth, in ſtrength, or in courage." *Adprimè* is a word frequently uſed, *cum primè* but ſeldom; it ſeems derived from *cum primis*, when uſed for *in primis*. "He has no occaſion (ſays he) for riches (*divitiis*)." We ſay *divitias*; nor is that an impropriety, for that was the regular form with many of the ancients; and there can be no reaſon given why *divitiis* and *divitias* are not equally right, unleſs people obſerve the new inſtitutes of the grammarians as conſecrated ground. "Herein, (ſays he) lies the injuſtice of the Gods; the worſt men proſper moſt[4]; and they do not allow the beſt to tarry (*diurnare*) long with us." *Diurnare* is here uſed rather uncommonly, for *diu vivere*; but by the ſame figure as we uſe *perennare*. "He converſed (ſays he) *conſermonabatur* with them." *Sermonari* appears vulgar, but is right; *ſermocinari* is uſual, but corrupt. He ſaid he would not do even that, (*ne id quoque*) which he then adviſed. *Ne id quoque* is uſed for *ne id quidem*, an unuſual expreſſion, but very frequent in ancient authors. "Such (ſays he) is the ſanctity[5] (*ſanctitudo*) of the

[4] *Proſper moſt.*]—Dr. Beattie has expreſſed this idea with great beauty, in an elegy on the death of a lady:—

> Oh death! why arm with cruelty thy power,
> And ſpare the weed, yet crop the lovely flower.

[5] *Sanctity of the temple.*]—Speaking of Zeuxis, Cicero has this

the temple, that no one has presumed to violate it." With no less propriety *sanctitas* and *sanctimonia* are used in Latin, but *sanctitudo* has somewhat more dignity. As Cato thought it was more forcible to use the word *duritudinem* than *duriciem*, when speaking against Lucius Veturius: "Who had known (says he) the audacity and the hardened mind *(duritudinem)* of this man, when such a pledge *(arrabo)* was deposited by the Romans in the hands of the Samnites." He called the 600 hostages *arrabo*, and chose that word in preference to *pignus*, because the power and force of this word is here greater as well as more pointed: but *arrhabo* has now fallen into disuse, and *arrha*[6] appears more proper, and was frequently used by the ancients. He uses this expression—"Oftentimes did they pass miserable lives in perpetual labours (*in laboribus*); and (he says) this opportunity was lost in their idleness, *(in otiis)*." In each of these examples, elegance is attained by the use of the plural num-

this expression concerning a temple of Juno, which the painter had adorned with the productions of his art.

Is et cæteres complures tabulas pinxit, quarum nonnulla pars usque ad nostram memoriam, *propter fani religionem*, remansit.

[6] *Arrha.*]—The arrha was the earnest penny given in bargains. Barthius says it is a Hebrew word: Arrabo vero vox pure Hebraica est.—Venantius Fortunatus, a modern Latin poet, calls the death of Christ arrham salutis, the earnest penny of salvation.

ber. " Cominius (ſays he) came down by the ſame paſſage as he had aſcended, and thus deceived the Gauls *(verba Gallis dedit).*" He ſays, Cominius "*verba dedit Gallis,*" though he had not ſpoken to any one, nor had the Gauls, who beſieged the capitol, even ſeen him aſcending or deſcending; but *verba dedit*, means nothing more than you would expreſs by *latuit atque obrepſit.* " The vallies (ſays he) and ſhrubberies *(arboreta)* were great." *Arboreta* is a vulgar word, *arbuſta* more dignified. " They thought (ſays he) that the perſons in the citadel and thoſe without held communication and counſel together." *Commutationes* is here uſed not very commonly, but not improperly or inelegantly, for *collationes, conferences, communications.*

I noted down at my leiſure theſe few things from that book, as my memory, after reading it, ſupplied.

CHAP.

Chap. III.

Obſervation from Varro's twenty-fifth book on Human Affairs, where he interprets a verſe from Homer contrary to the received opinion.

IN one of thoſe converſations where we have often diſcuſſed the inventions of human ſagacity for common uſe, a young man of ſome learning obſerved, that in Greece, the uſe of the word *ſparti* was for a long time unknown, and was introduced there, many years after the fall of Troy, from Spain. One or two ill-bred and ignorant men, ſuch as the Greeks call αγοραιοι (coarſe), who were preſent, ridiculed this obſervation by laughing, and ſaid, that he muſt have peruſed a copy of Homer in which this line was wanting—

"Και δη δȣρα σεσηπε νεων και σπαρτα λελυνται."

He in his turn angrily replied, "it was not my copy that wanted this line, but it was you who wanted an inſtructor, if you ſuppoſe that σπαρτα there ſignifies what we call ſpartum," *(a rope)*. At this they laughed ſtill louder, nor would have ceaſed, unleſs Marcus Varro's twenty-fifth book had

had been produced by him, in which Varro makes this remark upon that line in Homer. "I think that σπαρτα, in Homer, means no otherwise ſpartum, *(a rope)* than the word σπαρτυς[1], which ſignifies a kind of broom[2], ſaid to grow about Thebes. The Liburnians had then no

[1] Σπαρτυς.]—When Cadmus ſowed the dragon's teeth, and armed men aroſe from the ſoil, theſe were called σπαρτοι, or *ſowed*, from having been thus produced. I confeſs I am by no means ſatisfied whether σπαρτοι in this place alludes to them or not; if it does, what follows is pertinent. Five of theſe ſurvived the mutual ſlaughter by which the greater part was deſtroyed. Ovid ſays,

Quinque ſuperſtitibus, quorum fuit unus *Echion.*

Five remained, of whom Echion was one. The other four are named by Apollodorus, Bibl. iii. 1. and by the Scholiaſt, on the Phœniſſæ of Euripides, v. 949. they were *Udæus, Chthonius, Hyperenor*, and *Pelor* or *Pelorus*. The Scholiaſt cites Æſchylus as authority for theſe names. They are all ſignificant; *Udæus* and *Chthonius* both mean earth-born; *Echion* ſignifies a ſerpent; *Hyperenor* denotes great ſtrength and courage; and *Pelorus* great bulk. Echion, continues the Scholiaſt, married Agave, daughter of Cadmus, by whom he had Pentheus. It was the boaſt of the nobleſt families of Thebes that they were deſcended from theſe *Sparti*, or *Gegenes*, as they were alſo called. It was a common opinion, that the deſcendants of this race bore a natural mark, in the form of a lance, upon the body; to this Ariſtotle alludes: Λογχην ἡν φορυσι Γηγενεις; "the ſpear borne by the Gegenes," where he is ſpeaking of natural marks. Poet. xvi.

[2] *Broom.*]—Of which broom a kind of cable appears to have been made. On the ſubject of this letter conſult Salmaſius ad Solinum, 264. edit. Paris, 1629.

knowledge

knowledge of ropes, for they chiefly secured their ships with thongs, while the Greeks used hemp, coarse flax, and other plants, which they called σπαρτα." Since such is Varro's opinion, I doubt whether the latter syllable in that word ought to be acutely accented, unless that words of this kind, when applied in their proper instead of their usual signification, are distinguished by a difference of accent.

Chap. IV.

What Menander said to the poet Philemon, by whom he was often undeservedly overcome in poetical contests. Euripides also was often vanquished in tragedy by very mean writers.

THrough interest, and the power of party, Menander was frequently overcome in the dramatic contests by Philemon [1], a writer by no means

[1] *Philemon.*]—Quintilian alludes to the same circumstance respecting the preference given to Philemon. After praising Menander very highly, he adds, "habent tamen alii quoque comici, si cum venia legantur, quædam quæ possis decipere, et præcipuè Philemon, qui, ut pravis sui temporis judiciis, Menandro sæpe prælatus est, ita consensu omnium meruit

means his equal. Menander meeting him once by chance, ſaid to him, "Tell me, I requeſt, and excuſe me for aſking, Philemon, do you not bluſh when you carry away the prize from me?" Varro ſays that Euripides, though he wrote ſeventy-five tragedies, was victorious only in five conteſts, while ſome very ſtupid poets were decreed conquerors. Some ſay that Menander left one hundred and eight, ſome one hundred and nine comedies. I have met in a book written by Apollodorus, an eminent author, theſe lines upon Menander. The book is intituled *Chronica:*

From Diopeithes of Cephiſium
He ſprung, and fifty years and two he lived,
And wrote an hundred comedies and five.

meruit credi ſecundus." "The other comic writers, however, if read with indulgence, have ſome paſſages worthy of ſelection, and particularly Philemon, who, as he was frequently, by the falſe judges of his own time, preferred to Menander, is by general conſent allowed the next in merit to him." Inſt. x. 1.

So difficult is it to preſerve impartiality in human deciſions of any kind, that we here find intereſt and corruption interfering even with the conteſts for poetical honours: thus, we are told, that Pindar was adjudged inferior to Corinna. Conteſts of this kind were of great antiquity in Greece. Plutarch, in the fifth book of his Sympoſiacs, ſays, that prizes for eloquence were given by Achilles at the funeral of Patroclus, and by Acaſtus at that of his father Pelias. In the deciſions upon comedies at Athens there were originally five judges, whence Suidas cites this proverb, εν πεντε κριτων γονασι, ſc. κειται, "it depends upon the five judges." The ſame number of judges preſided alſo in Sicily on ſuch occaſions.

The

The ſame Apollodorus informs us in the ſame book, that of theſe one hundred and five plays, only five were rewarded with the prize.

Chap. V.

It is by no means true what ſome ſuperficial ſtudents of rhetoric have ſuppoſed, that Cicero, in his book on Friendſhip, uſed a vicious argument, the ambiguous for the acknowledged. The whole of this inveſtigated and explained.

CICERO, in his dialogue intituled Lælius, or *de Amicitia*, wiſhes to inculcate, that friendſhip is to be cultivated not from motives of intereſt, and the expectation of advantage, but to be ardently purſued, and eſteemed for a quality inherent in itſelf, which is replete with virtue and honour, although no aſſiſtance or advantage ſhould be reaped from it. He has expreſſed this ſentiment in theſe words, which he puts into the mouth of Caius Lælius, a wiſe man, and the particular friend of Scipio Africanus: "What advantage can Africanus expect to derive from me, or I from him; but I am attached to him from my

my admiration of his virtue, while he has conceived a regard for me, perhaps, from ſome favourable opinion of my manners, and habit has increaſed our attachment; but although many and great advantages have proceeded from this, yet our affection did not flow from ſuch expectations; for as we deſire to confer benefits without hope of a return (for we do not ſell benefits uſuriouſly, but confer them from a natural propenſity to liberality) ſo we are of opinion that friendſhip is a valuable attainment, not from the expectation of any profit, but from the benevolence produced by itſelf."

This paſſage happened to be read in a company of learned men, when a ſophiſtical rhetorician of ſome note, who was ſkilled in each language, and well verſed in thoſe little turns and witticiſms which the logicians called *τεχνικοι*[1], (artificial) practice, and having withal talents for diſputation, ſaid, he thought that Cicero had uſed an argument which had neither proof nor illuſtration in it, but was in fact a part of the queſtion itſelf; and he called this error by ſome Greek terms which he had learned, *αμφισβητȣμενον*[2] *αντι τȣ ὁμολογȣμενȣ*, (" an inſtance taken from

[1] Τεχνικοι.]—I do not find any illuſtration of this term better than that which is given in the notes to the Variorum.

[2] Αμφισβητȣμενον, &c.]—This is what is called in Engliſh begging the queſtion; by the logicians, *petitio principii.* Wallis

from a diſputed point, inſtead of a proved one"); "for," ſays he, "Cicero quoted men of liberality and benevolence to confirm a diſputed point relative to friendſhip, when in fact the uſual and proper ſubject of debate is, if a man act with liberality and munificence, with what intention or deſign is he liberal and munificent: it is either becauſe he expects a return, and wiſhes to excite him to generoſity upon whom he confers the benefit, which is a frequent caſe; or it is becauſe he is by nature prone to liberality, and benevolence and munificence are in themſelves gratifying to him, a thing which very rarely happens." He thought that arguments ſhould be proved, or very clear, and by no means diſputable. He ſaid "that figure was called αποδειξις,[3] (illuſtration) by which doubtful

Wallis defines it thus: "Quando aſſumitur id quod erat probandum, ſive eiſdem verbis id fiat, ſive quæ tantundem ſignificant, aut quæ præſumunt quod erat probandum." "When that is aſſumed which was to be proved, whether it be done in the ſame words, or in equivalent expreſſions, or ſuch as preſuppoſe the matter in diſpute;" as if, ſays Watts, "A papiſt ſhould pretend that his religion is the only catholic religion, and is derived from Chriſt and his Apoſtles, *becauſe it agrees with* the doctrine of all the fathers of the church, all the holy martyrs, and all the chriſtian world throughout all ages: whereas this is a great point in conteſt, whether their religion does agree with that of all the ancients and the primitive chriſtians or no." Logic, iii. 3.

[3] Αποδειξις.]—Quintilian uſes this as a Latin word, calling it apodixis, l. v. c. 10.

Hanc

ful or obſcure queſtions were made clear by plain and undoubted truths; and that in order to prove what was ſaid of friendſhip, he ought not, as an argument or illuſtration, to have taken theſe men of liberality and munificence. By the ſame fiction and ſhew of reaſon, friendſhip itſelf may in its turn be quoted as an argument, if any one ſhould advance that men ought to be generous and liberal, not through the hope of gain, but from affection and the love of honour. Such a reaſoner too might ſay—for as we embrace friendſhip not for the ſake of advantage, ſo we ought to be munificent and liberal, not through the hope of meeting a return. He might indeed argue thus; but neither can friendſhip be adduced as an argument for liberality, nor liberality for friendſhip, when either of them is the ſubject of diſpute." Thus did this logical artiſt harangue, and, as ſome thought, with ſkill and learning; but in truth he was ignorant of the meaning of theſe terms; for Cicero calls a man *beneficum* and *liberalem* in the philoſophical ſenſe of the word, not one who, as he ſays, deals in benefits with uſury, but one who confers a favour without any ſecret view to his own advantage; he by no means therefore uſed an obſcure or ambiguous argument, but one plain and perſpicuous, for if

Hanc, et ab epicheremate differre Cæcilius putat, ſolo genere concluſionis, et eſſe apodixin imperfectum epicherema, &c.

any one be really generous and liberal, we do not enquire into his motives. He takes a very different name, who, in doing ſuch acts, looks more to his own advantage than that of his neighbour, and this reprehenſion might have made ſome advance even upon this ſophiſt, if Cicero had ſaid any ſuch thing as this; for *as we act beneficently and liberally, not looking for any reward.* To act beneficently might appear poſſible even to a man not generally beneficent, if the action were performed through ſome accidental circumſtance, rather than from any fixed principles of generoſity; but when he ſpeaks of munificent and generous people, meaning only thoſe whom we have mentioned, he immediately (and, as the proverb ſays, without wetting his feet) furniſhes a direct and expreſs refutation to the arguments of this very learned man.

CHAP. VI[1].

It is not true what Verrius Flaccus, in his second book on the Obscurities of M. Cato, has said concerning the servus receptitius.

MARCUS CATO, when proposing the Voconian law, made use of these words: " A woman at first brought with her a vast dowry,

[1] Pompeius Festus seems exactly to have copied Verrius Flaccus in this point. He says, receptitium servum Cato in suasione legis Voconiæ cum ait, significat qui ob vitium redhibitus sit—ubi irata facta est, servum receptitium sectari atque flagitare virum jubet." Nonius Marcellus adopts the opinion, and nearly the words, of Gellius. This sense of recipio is admitted by the civilians, and well illustrated by Gronovius in his notes on Seneca's Consolatio ad Marc. c. x.

The passage quoted from Plautus by Gellius, is in the Trinummus, act. 1. sc. 2. l. 157.

Donatus, in a note on the Asinaria of the same author, says, that dotalis servus means the same thing; the lines there are:

Dotalem servum Sauream uxor tua
Adduxit, cui plus in manu sit quam tibi.

Saurea the slave,
Your wife brought with her on her marriage, has
More money in her hands than you have, Sir.

dowry, and yet retains a large ſum of money which ſhe does not entruſt to the power of her huſband, but ſhe lends him that money; afterwards, in a fit of rage againſt him, ſhe orders a ſlave of her own *(ſervum receptitium)* to go and importunately demand the money of her huſband." We debated about the term *ſervus receptitius*, when immediately Verrius Flaccus's Illuſtrations of Cato's Obſcurities were enquired for and produced. In his ſecond book, we find that a worthleſs ſlave, one of no value, who on any ſale was given into the bargain, one who was returned, and taken again on account of ſome fault, was called *receptitius*; "therefore," ſays he, "a ſlave of this deſcription was ordered to follow the huſband, and demand the money, that his chagrin might be the greater, and the inſult more intolerable, when a ſlave of the baſeſt character dunned him for money." But if there be any who are led by the authority of Verrius Flaccus, with reverence to ſuch be it ſpoken, that *ſervus recepti-*

The huſband was ſupreme maſter over all the other ſlaves of the houſe; but this was under the government and direction of the miſtreſs only.

Two of theſe ſlaves are mentioned by name in Suetonius; one in his 23d chapter of Illuſtricus Grammarians.

Remmius Palemon, an ancient grammarian, was, it ſeems, of this deſcription. Suetonius calls him Mulieris Verna. The name of another of theſe ſlaves occurs in the 19th chapter of the Hiſtory of Auguſtus.

Ad extremum Telephi mulieris ſervis nomenclatoris.

tius,

tius, upon the occafion on which Cato fpeaks, means fomething very different from the explanation given by Verrius Flaccus; and this is obvious to any one; indeed the matter is paft all doubt. When a woman gave her dowry to her hufband, then whatever poffeffions of her own fhe retained, not transferring them to her hufband, thefe fhe was faid *recipere*, which we fay of things which at fales are kept back and not fold. Plautus ufes this word in the following line of his Trinummus: "Pofticulum hoc recipit, cum ædes vendidit," that is, a part of the premifes behind the houfe he did not fell but retained. Cato too, wifhing to defcribe a woman as very rich, fays, "She makes over to her hufband a large dowry, and yet retains a great fum of money." Out of this poffeffion which fhe retains, fhe lends money to her hufband; when in a rage fhe determines to have the money back again, fhe appoints her own flave to demand it, that is, a peculiar flave, whom with part of her fortune fhe had retained, and had not made over with the reft of her dowry; for this was an office in which a woman could not employ a flave of her hufband's, but her own. I pafs over other arguments by which I could defend my opinion, for they are felf-evident, both Verrius's opinion and my own; but let every one adopt that which he thinks beft.

Chap. VII.

These words in the Atinian law, " QUOD . SUBREPTUM . ERIT . EJUS . REI . ÆTERNA . AUCTORITAS . ESTO," *seem to P. Nigidius and Q. Scævola to have regard both to the past and the future.*

THE old Atinian law contains these words: " If a theft shall have been committed, let the authority to take cognizance of the theft be perpetual." Who would suppose that the law has any other reference than to the future? But Quintus Scævola says, that his father, and Brutus, and Manilius, men of high reputation for learning, enquired and doubted whether this law prevailed in cases of future theft only, or of those also already committed[1], because the words " *subreptum*

[1] *Already committed.*]—Cicero, whose authority might have been decisive with Scævola and his friends, cites this very law, among others, as a proof that it is contrary to all legal custom to give laws a retrospect to things done before they were enacted.

Cedo mihi leges Atinias Furias ipsam ut dixi Voconiam omnes præterea de jure civili, hoc reperies in omnibus statui jus, quo post eam populus utatur.

In Verr. act. ii. l. 1. c. 22.

He is censuring Verres for using both *fecit* and *fecerit* in a decree, in order to give it a retrospective force.

See

reptum erit," appear to point to each tenſe, the preſent and future. Publius Nigidius, the moſt learned of the Romans, has noticed this doubt of theirs in the twenty-fourth of his Grammatical Commentaries; and he alſo queſtions the certain demonſtration of the time; but he ſpeaks very briefly and obſcurely, ſo that you may obſerve he puts down hints rather to aſſiſt his own memory, than for the benefit of his readers. He ſeems, however, to ſay thus far, that the verbs *eſſe* and *erit*, when placed by themſelves, hold and preſerve their tenſe, but when joined with a preterperfect they loſe their own power, and paſs into that of the preterperfect. When I ſay *in campo eſt* (he is in the field), *in comitio eſt* (he is in the aſſembly), I ſpeak of the preſent tenſe; and when I ſay *in campo erit* (he will be in the field) I ſpeak of the future tenſe; but when I ſay *factum eſt*, *ſcriptum eſt*, *ſubreptum eſt*, although *eſt* be a verb of the preſent tenſe, it is confounded with the preterperfect, and loſes its preſent ſenſe: ſo likewiſe, ſays he, if in this law you divide and ſeparate the two words *ſubreptum* and *erit*, as to underſtand *ſubreptum erit* like *certamen erit*, or *ſacrificium erit*, then the law will appear to have reference to the future; but if you conſider them

See what Rutgerſius in his Various Readings has ſaid on this chapter of Gellius, p. 263. The date of this law cannot eaſily be aſcertained; it is only certain that it exiſted before the time of Scævola, Brutus, and Nigidius.

ſo joined and mingled together, as that *ſubreptum erit* be one word, formed by one tenſe in the paſſive voice, then by this word is meant no leſs the preterperfect than the future tenſe.

Chap. VIII.

At the table of Taurus the philoſopher it was uſual to diſcuſs queſtions of this kind; why oil will often and eaſily congeal, wine ſeldom, acid hardly ever, and that the waters of rivers and fountains freeze, the ſea does not.

TAURUS the philoſopher, when I was at Athens, generally entertained me at his houſe. When evening began, which was there the uſual time of ſupping, the ſubſtance and foundation of his meal conſiſted in one diſh of Ægyptian lentil, with a gourd cut very ſmall into it. This being brought and put upon the table, one day when we were waiting and expecting ſupper, he deſired the boy to pour ſome oil into the diſh; this boy was an Athenian lad, better than eight years old, very lively, and full of the ſpirits natural to his age, and abounding in the wit of his country: he

he carelefsly held the empty earthen cruet up to his face, as if oil was in it; he then takes and turns it, and beats it againft every part of the difh, but no oil paffed; the boy then eyes the cruet in a furious manner, and fhaking it with double violence, turns it upon the difh. When we all by degrees laughed at this, though in a low tone, the boy faid in Greek, and with a good deal of elegance, "Do not laugh, there is oil enough; but you do not know how cold it was this morning; the oil is congealed by the froft." "Rafcal (fays Taurus, fmiling) go this inftant, and fetch fome oil." And when the boy went out to buy oil, he bore the delay without anger. "The difh (fays he) wants oil, and is now in a ftate of great fermentation; but let us ftop a little, and fince the boy has informed us that oil is accuftomed to congeal, let us confider why it is that oil frequently and eafily becomes frozen [1], and wine fo feldom."

[1] *Becomes frozen.*]—This curious queftion does not appear to be even yet entirely refolved. It is tolerably well agreed that liquidity depends upon the interpofition of a certain quantity of heat or fire between the component particles of any body, which, when that quantity is withdrawn or leffened, coalefce and become fixed; but why fome bodies become fixed fooner than others it is not eafy to fay. The gravity of the fluid is not the caufe, as Taurus conjectures; for rectified fpirits of wine, which are lighter than olive oil, can hardly be frozen by any means. Gellius himfelf was, therefore, nearer to the truth. The freezing of the fea in

ſeldom." He addreſſed me, deſiring my opinion. I replied, "that wine, I ſuppoſed, leſs eaſily congealed, becauſe it contained certain particles of heat, was by nature more fiery, and therefore called by Homer αιθοπα οινον (black wine[2]) and not, as ſome people ſuppoſed, on account of its colour." "It is," replied Taurus, "as you ſay, for it is plain that wine when drank, warms the body; but oil too contains the ſame particles of heat, and no leſs power in warming the body; beſides, if the warmer things be leſs eaſily frozen, it follows that the colder bodies are ſooneſt con-

in high latitudes is now ſo well known, that we cannot but think it extraordinary to ſee the veracity of Herodotus queſtioned upon this point, See my note on that author, b. iv. ch. 28. where I have adduced a paſſage of Macrobius, taken in part from this of Gellius, in which that author pretends that it is only the river water flowing into the ſea which freezes, not the water of the ſea itſelf.

[2] *Black wine.*]—Erneſtus on Homer, Il. i. 462, where this epithet firſt occurs, calls the interpretation of it by Gellius a falſe refinement, and aſſerts, that Homer meant to ſpeak of the deep colour of the wine as a proof of its goodneſs. Clarke puts in his note *generoſum* vinum, as if he was inclined to adopt the interpretation of Gellius, Riccius, in his 17th Diſſertation on Homer, ſays, "potiſſimum vero niger color in vino celebratur ab Homero, qui paſſim αιθοπα οινον laudat;" but Riccius copied that paſſage and all that follows it from Feithius, ſtealing his very words. See Feith. Antiq. Hom. iii. 2. § 3. Now as the name of Feithius does not appear in the preface of Riccius, theſe thefts, which probably are frequent, cannot well be juſtified.

gealed; but vinegar is of all things the coldeſt, and yet never is congealed; is there not then ſome cauſe of quicker coagulation in the lightneſs of oil? for thoſe things appear more prone to coagulation, which are lighter and leſs ſubſtantial. And (ſays he) it is worthy of enquiry, why the waters of rivers and fountains are hardened by the froſt, while the whole ſea is incongealable? However, Herodotus the hiſtorian, contrary to the opinion of all who have examined the ſubject, writes, that the Boſphorus or Cimmerian ſea, and that whole ſea called the Scythian, is coagulated and ſtopped up by the froſt." While Taurus was ſpeaking, the boy returned, our meſs ceaſed its fermentation, and it began to be time for us to eat and hold our peace.

Chap. IX.

Of certain marks of letters found in J. Cæſar's epiſtles; of other ſecret ſymbols taken from ancient hiſtory. Of the Lacedæmonian ſcytale.

THERE is extant a volume of letters from Julius Cæſar to Caius Oppius and Balbus Corvinus, who in his abſence managed his affairs. In ſome of theſe epiſtles, particular letters are found unconnected with ſyllables, and placed as you would ſuppoſe without any deſign, for from theſe letters no words can be completed; but it was an agreed plan between them ſo to change the poſition of letters, as to give one the place and power of another, while in reading its proper place and power was reſtored to each; but the different ſubſtitution of theſe letters was, as I ſaid before, agreed upon by the perſons who engaged in this hidden mode of communication. Probus the grammarian has left ſome curious obſervations and comments upon the occult meaning of the letters found in Cæſar's epiſtles. The ancient Lacedæmonians, when they wanted to conceal and involve in myſtery the public diſpatches ſent to their generals, left, if intercepted,

their councils might be known to the enemy, wrote their letters in this manner :—there were two thin oblong twigs, cut of an equal length, and trimmed ſo as to reſemble each other: one was given to the general when he went with the army, another the magiſtrates kept at home under their authority and ſeal; when they wiſhed to carry on a private correſpondence, they bound a piece of leather of moderate thickneſs and ſufficient length round the twig, in a regular and ſimple manner, ſo that the ends of the leather which was bound round the twig met and were joined; within this leather they wrote letters tranſverſly, the lines running from the bottom to the top. This leathern tablet, with its letters thus inſcribed, rolled round the twig, they ſent to the general who was aware of the device, but the unrolling of the tablet rendered the letters imperfect and mutilated, and divided the parts and heads of them, by which means, if the tablet fell into the hands of the enemy, they could collect nothing from it; but when he to whom it was addreſſed received it, applying the fellow twig in his poſſeſſion to the end of the tablet, according to previous directions, he bound it round, and thus the letters uniting, by means of the ſame impreſſion of the twig, were made perfect, and rendered the letter whole, undamaged, and eaſy to be read. This kind of epiſtle the Lacedæmonians called

ſcytale,

ſcytale[7]. I have read too, in an old hiſtory of Carthage, that ſome great men there (whether Aſdrubal or ſome other I do not recollect) adopted this mode of concealing a letter written upon ſecret ſubjects: he took ſome new tablets not yet covered with wax, and cut letters in the wood, then covered them in the uſual way with wax, and ſent them, as if not written upon, to his friend, to whom he had given previous intimation of his deſign. His friend then rubbed off the wax, and read the letters plainly cut upon the

[7] *Scytale.*]—The ſcytale was uſed on various occaſions: we frequently find it mentioned on the recal of Lacedæmonian generals. Nothing can be given more explanatory of the manner of uſing it than this paſſage of Gellius; but it may be pleaſing to ſee his account confirmed by another authority. Plutarch ſays, "they command him (Lyſander) home by their *ſcytale*, the nature and uſe of which was this; when the magiſtrates gave their commiſſion to any admiral or general, they took two round pieces of wood, both exactly equal in breadth and thickneſs; one they kept themſelves, the other was delivered to their officer; ſo that when they had any thing of moment which they would ſecretly convey to him, they cut a long narrow ſcroll of parchment, and rolling it about their own ſtaff, one fold cloſe upon another, they wrote their buſineſs on it. When they had written what they had to ſay, they took off the parchment and ſent it to the general—he applied it to his own ſtaff," &c.—Life of Lyſander. A ſimilar account is given by the Scholiaſt on Thucydides, i. 131. This very ſimple and inartificial mode of concealing their important orders, plainly illuſtrates the low ſtate of the arts of ingenuity at Sparta.

wood,

wood. There is recorded alſo in the monuments of Grecian hiſtory another ſcheme, profound indeed, and not to be expected, invented by barbarian cunning. Hiſtiæus[2] was a man of ſome diſtinction, a native of Aſia. King Darius at that time ruled over Aſia, and this Hiſtiæus, when he was in Perſia with Darius, wanted to ſend, in a ſecret manner, ſome private information to one Ariſtagoras, and he hit upon this extraordinary mode of writing: he ſhaved off the hair from the head of one of his ſlaves who had long had bad eyes, as if for the ſake of curing him, he then marked the ſmooth part of his head with letters, writing there what he wiſhed to expreſs. He detained the man at home till his hair grew, and when that was done, he bade him go to Ariſtagoras, and, ſays he, when you arrive, tell him from me,

[2] *Hiſtiæus.*]—See Herodotus, v. 35, and the note on that paſſage in my tranſlation. The anecdote is alſo related among the ſtratagems of Polyænus. The ſtratagem of the tablets would have been more artfully conducted if the contriver had written ſomething on them when waxed, calculated to miſlead, and to prevent all ſuſpicion of the concealed writing; but the ancients ſeem to have been ſo little verſed in artifices of this kind, that any ſhallow trick would ſucceed. Cæſar's ſecret writing would probably have been very eaſy to a modern decypherer. It may, however, be remarked, that Probus the grammarian, here mentioned as explaining thoſe marks, is the firſt decypherer on record. He left a work alſo on the abbreviations uſed by the Romans in inſcriptions, which is ſtill extant; it may be found in the *Auctores Linguæ Latinæ*.

me, to ſhave your head as I have done; the ſlave, as was ordered, went to Ariſtagoras, and delivered his maſter's meſſage; Ariſtagoras, thinking ſome end was to be anſwered, did as he was deſired, and the letters were diſcovered.

Chap. X.

What Favorinus thought of thoſe verſes of Virgil, in which he imitates Pindar in his deſcription of the conflagrations of Ætna. The verſes of both poets on the ſame ſubject weighed and examined[1].

I Remember when the philoſopher Favorinus went in the hot weather to the villa of a friend near Antium, and we viſited him from Rome, he made

[1] It is not eaſy to commend the taſte either of Gellius or Favorinus in theſe remarks upon Virgil. Heyne very properly defends his author, and ſays, that Favorinus cenſured the poet, ut philoſophum magis quam criticum poeticâ elegantiâ imbutum agnoſcas. Nam neque Pindarum exprimere, multo minus ad verbum transferre, voluit aut debuit Virgilius, neque lyrico et epico poetæ idem rerum verborumque delectus eſſe poteſt. Excurſ. xv. ad Æn. 3. Scaliger dedicates the chief part of the fourth chapter of his fifth

made thefe obfervations upon Pindar and Virgil: "The friends and intimates," fays he, "of Virgil, in the records they have left us of his talents and his manners, relate, that he produced his verfes as a bear produces her young; for as that beaft puts forth her young half-formed and mifhapen, and then by licking her offspring brings it into form, fo the produce of his genius was at firft rude and imperfect, but afterwards, by attention and polifhing, he gave it correct and regular features.

fifth book of Poetics to the defence of Virgil againft the objections of Favorinus, into which he enters diftinctly and very much at large. Pontanus had undertaken the fame tafk, but Pontanus is accufed by Scaliger and others of having defended Virgil coldly and inefficiently. It is indeed hardly credible, that any perfon of even a common fhare of tafte fhould read the animated and fublime defcription of Virgil, and confider it as an unfinifhed paffage, which he had not yet formed into fhape; nor is there certainly any appearance that he had intended to copy Pindar exactly. The extravagant terms of reproach with which the chapter of Gellius ends are as ill placed as they are coarfe and vulgar.

With refpect to the anecdote related here, that Virgil ordered his manufcript to be burned, confult Pliny, l. vii. c. 30.

Divus Auguftus carmina Virgilii cremari, contra teftamenti ejus verecundiam, vetuit.

Servius, in his introduction to the Æneid, relates the fame fact, with this addition, that Auguftus ordered Tucca and Varius to correct and examine the manufcript, but to make no additions.

It is neceffary to fay, that I have ufed Weft's tranflation of Pindar, and Dryden's of Virgil.

 "That

"That this was the true remark of a man of excellent judgment, the thing itſelf plainly proves; for what he has left completed and poliſhed, and what has received the laſt proof of his correct approbation, abounds in every poetical beauty; but thoſe parts which he put by, for the purpoſe of future correction (which he could not give them, however, being prevented by death) are by no means worthy of the reputation and taſte of ſo elegant a poet. On this account it was, that when, oppreſſed with diſeaſe, he found death approaching, he entreated moſt earneſtly of his friends, that they would deſtroy the Æneid, becauſe it was not in a ſufficiently finiſhed ſtate: but in all his works, that paſſage appears moſt to want correction which deſcribes mount Ætna; for as in the deſcription of the nature and the flaming of that mountain he aims at rivalling the poetry of the old bard Pindar, he has uſed expreſſions like Pindar's; and though the latter be deemed too bombaſtic and ſwelling in his ſtyle, Virgil is yet more ſo. In order, however, that I may make you judges in the matter, I will repeat Pindar's deſcription of mount Ætna, as far as my memory will allow me:

Now under ſulph'r'ous Cuma's ſea-bound coaſt,
And vaſt Sicilia, lies his ſhaggy breaſt,
By ſnowy Ætna, nurſe of endleſs froſt,
The pillar'd prop of heaven, for ever preſs'd;

Forth

Forth from whofe nitrous caverns iffuing rife
Pure liquid fountains of tempeftuous fire,
And veil in ruddy mifts the noon-day fkies,
While, rapt in fmoke, the eddying flames expire,
Or, gleaming thro' the night with hideous roar,
Far o'er the red'ning main huge rocky fragments pour.

I now fubjoin the lines of Virgil, which are better in the commencement than in the conclufion—

The port, capacious and fecure from wind,
Is to the foot of thund'ring Ætna join'd;
By turns, a pitchy cloud fhe rolls on high;
By turns, hot embers from her entrails fly,
And flakes of mounting flames, that lick the fky;
Oft from her bowels maffy rocks are thrown,
And, fhivered by the force, come piece-meal down;
Oft liquid lakes of burning fulphur flow,
Fed from the fiery fprings that boil below.

Now (fays he) in the firft place, Pindar has been more attentive to truth. He defcribed the thing as it was, and as it ufually appeared, and as he faw it with his eyes: by day, Ætna vomited fmoke, by night, fire. But Virgil, while he is labouring for grand and fonorous words, confounds times and feafons without difcretion.

The Greek, imitating the pouring out of fountains of fire and ſtreams of ſmoke, and the dark and ſpiral volumes of flame ruſhing into the ſea, has beautifully repreſented them as fiery ſnakes; but Virgil, wiſhing to expreſs the ῥοον καπνοαιθωνα, has clumſily and extravagantly called it *atram nubem turbine piceo et favillâ fumantem*, and has harſhly and *without ſkill* tranſlated κρουνους, *globos flammarum*. When he ſays, *ſidera lambit*, he makes an addition, without increaſing the force; and this too is unintelligible, and altogether inexplicable, that he ſhould ſay of a black cloud *fumare turbine picea et candente favillâ* (that it ſmokes with a pitchy whirlwind and ſhining aſhes) for things white are not wont to ſmoke or to be ſhining, unleſs any one ſhould uſe *candenti* vulgarly and improperly in the ſenſe of boiling, inſtead of fiery and ſhining; for *candens* is derived from *candor*, not *calor*. But when he talks of *ſcopulos eructari*, of rocks belching and lifting themſelves, then being melted, and groaning, and rolled in the air, this is what Pindar never wrote, and what no man ever thought of, and is of all abſurdities the moſt monſtrous."

CHAP.

Chap. XI.

That Plutarch, in his Sympoſiacs, defended the opinion of Plato, relative to the ſtructure and uſe of the æſophagus[1] or gullet, and of the canal which is called the trachæa arteria, or windpipe, againſt Eraſiſtratus the phyſician, uſing the authority of the ancient phyſician Hippocrates.

PLUTARCH and other learned men have obſerved, that Plato was reproved by Eraſiſtratus, a noble phyſician, for aſſerting that what we drink firſt went into the lungs, and having ſufficiently moiſtened them, paſſed through *numerous channels*, and flowed to the bladder; and that Alcæus was the author of this error.

Eraſiſtratus ſays there are two little canals or pipes going from the back part of the mouth downwards; that through one of them[2], whatever

[1] *Æſophagus.*]—The word στομαχος, whence the Latin ſtomachus, is uſed by the old Greek writers for any narrow paſſage or channel leading to a cavity. Hippocrates calls the neck of the bladder and of the uterus *ſtomachos*, but it is now confined to the æſophagus or gullet, which leads from the mouth to the ventriculus or ſtomach, properly ſo called.

[2] *Of them.*]—The upper part of the gullet, which expands into a wide pouch, is called the pharynx. The food and drink firſt

ever we eat or drink is carried firſt into the gullet, whence it deſcends into the ſtomach, where it is altered and digeſted, and that the drier excrementitious portion paſſes from thence to the bowels, the moiſter by the kidnies to the bladder; and that through the other channel, which is called the trachæa arteria, the air paſſes into the lungs, and back again through the noſtrils and mouth; through this pipe alſo there is a paſſage for the voice; and leſt the meat and drink, which are intended to go into the ſtomach, ſhould fall from the mouth, and ſlip into the channel through which we breathe, and by injuring it occaſion the paſſage for the air to be ſtopped, nature has placed, at the orifice of the two paſſages, a moveable valve, called the epiglottis [3], which opens and ſhuts alternately. This valve, while we are eating or drinking, covers and defends the windpipe, leſt any part of our food ſhould ſlip into it and ſuffocate us; no moiſture therefore can paſs into the lungs, the orifice of the windpipe being covered. And this is the opinion of Eraſiſtratus the phyſician againſt Plato; but Plutarch, in his Sympoſiacs, ſays, that

firſt enter the pharynx, and thence deſcend through the æſophagus or gullet to the ſtomach.

[3] *Epiglottis.*]—This is one of the five cartilages that compoſe the larynx or upper part of the trachæa arteria; it covers the glottis or chink through which the air paſſes in reſpiration, and, beſides the uſes here aſſigned it, aſſiſts in modulating the voice in ſinging, ſpeaking, &c.

Hippocrates was the author of the opinion which is attributed to Plato. The ſame doctrine was alſo taught, he adds, by Philiſtion of Locris, and by Dioxippus the diſciple of Hippocrates, two ancient and noble phyſicians; they taught that the epiglottis, which Eraſiſtratus mentions, is not placed at the mouth of the windpipe, totally to exclude every part of what we drink from paſſing that way, for a certain portion of fluid ſeems neceſſary to moiſten and nouriſh the lungs[4], but to act as a barrier, prohibiting every thing from entering that way which might be neceſſary for the ſupport of the body; thus all the ſolid part of our aliment is prevented from entering the windpipe, and compelled to deſcend by the gullet, but the fluid is divided, and part of it admitted into the lungs, and part into the ſtomach; and the portion that is permitted to paſs through the

[4] *The lungs.*]—This opinion, that part of what we drink deſcends into the lungs for the purpoſe of moiſtening and ſupporting them, which was held by Hippocrates and other ancient phyſicians, is known to be erroneous, as the membrane that lines the trachea arteria is ſo delicate, that wine or any irritating liquor falling upon it occcaſions the moſt violent coughing, and even endangers ſuffocation; it is alſo unneceſſary, nature having furniſhed the inner ſurface of the bronchia, or air-veſſels of the lungs, in common with every other cavity or hollow part of the body, with innumerable pores or orifices, which are conſtantly breathing out a moiſture to prevent the cavities becoming dry and coaleſcing, or their being injured by friction, or rubbing upon one another.

windpipe into the lungs is not allowed to defcend rapidly and at once, but flowly and gradually, and the remainder is turned into the paffage leading to the ftomach.

Chap. XII.

Of thofe fubjects called by the Greeks αδοξυς, difputed by Favorinus for the fake of exercife.

NOT only the fophifts of antiquity but even philofophers aimed at paradoxical fayings, which the Greeks call *ατοπυς και αδοξυς ὑποθεσεις* [1], and

[1] Αδοξυς ὑποθεσεις.]—Certain modern writers of Latin have been much addicted to this fpecies of exercife for their ingenuity. There is a volume printed in Holland, which contains the praife of a flea, by Cælius Calcagninus; of a loufe, by Daniel Heinfius; of the gout, by Cardan and Birckheimer; of the quartan fever, the very fubject of Favorinus, by Menapius; alfo of *blindnefs, mud, fmoke,* an *afs,* an *owl, deafnefs,* and *darknefs,* by various other learned men. The author who wrote on the quartan fever copies the paffage of Gellius at the end of this chapter, but without acknowledgment; he quotes the fame Greek verfe, adding, quod fic à quibufdam vertitur:

Ipfa dies quandoque parens quandoque noverca eft.

Quid eft ergo, quod miferè affligemur, aut quod impotentes feramus

and even Favorinus himſelf often ſpoke in theſe paradoxes, either thinking them fit ſubjects for the exerciſe of his genius, or becauſe he choſe to practiſe ſubtleties and ſubdue difficulties by uſe. When he laboured to find ſome praiſe for Therſites, and pronounced a panegyric upon a fourth-day fever, he certainly diſplayed wit, and no common ingenuity, upon each of theſe occaſions, and has recorded what he ſaid in his books; but he produces Plato as a voucher for his praiſes of fever, who advances, as Favorinus reports, "that he who after a fourth-day fever has recovered his ſtrength will thenceforward enjoy ſtronger and more conſtant health." On this ſubject the following ſentiment contains a witty and not inelegant turn; this line, ſays he, is eſtabliſhed by the approbation of ages:—

"Αλλοτε μητρυιη [a] πελει ἡμερα αλλοτε μητηρ."

One day is like a mother bland and kind,
The next a ſurly ſtepmother you'll find.

feramus caſum febris quartanæ? quum numerus dierum infelicium et malorum ſuperetur à felicium et bonorum, et inter quoſque paroxyſmos intervallum quietis toto biduo continuatæ interveniat." This is ſaid with much leſs ingenuity and point than it ſtands in Gellius.

[a] Αλλοτε μητρυιη.]—This verſe is in Heſiod, Εργ. κ̉ Ημ. v. 825. Apoſtolius has it as a proverb, Cent. ii. § 56. who only ſays upon it, επι των ποτε ευημερȣντων αλλοτε δε δυσημερȣντων, "on thoſe who ſometimes have good and ſometimes bad days." Eraſmus alſo has it, but does not particularly illuſtrate it.

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The meaning of this is, that every day cannot be ſair, but that one is fair and another otherwiſe; and as it happens in human affairs, that things are alternately good and bad, how much more fortunate is that fever in which two good days intervene, and there is but one ſtepmother to two mothers.

Chap. XIII.

The particle quin, *how many and what are its ſignifications. Often uſed with obſcurity by the ancients.*

THE particle *quin*, which grammarians call a conjunction, ſeems to connect a ſentence by various means: one while it is uſed when we ſpeak, as it were, chiding, or aſking a queſtion, or exhorting, as *quin venis?* (but do you come?) *quin legis?* (but do you read?) *quin fugis?* (but do you fly?) it has another meaning when we affirm a thing, as, there is no doubt *(quin)* but Marcus Tullius is the moſt eloquent of all men; and it has yet another meaning, when we ſo compound it, as that it appears con-

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trary to what was before ſaid, as, "Iſocrates did not therefore refuſe to plead, becauſe he did not think it uſeful and honourable *(quin* id utile & honeſtum exiſtimarit.)" A ſimilar inſtance of this occurs in the third origin of Marcus Cato: "haud eos eo poſtremum ſcribo, *quin* populi & boni & ſtrenui ſient; I do not mention them laſt, becauſe they are not a reſpectable and a ſtrong people." Marcus Cato too, in his ſecond Origin, has uſed this particle in a ſimilar manner: "Neque ſatis habuit, quod eum in occulto vitiaverit, *quin* ejus famam proſtitueret; nor was he content with privately calumniating him, ſo as not to defame his reputation openly." Moreover, I obſerve that Quadrigarius, in the eighth book of his Annals, has uſed this particle with great obſcurity; I quote his words: "He came to Rome, vix ſuperat, *quin* triumphus decernatur; he ſcarce prevails that a triumph ſhould not be decreed." In the ſixth of the Annals too is this paſſage: "pene factum eſſe *quin* caſtra relinquerent, atque cederent hoſti; it was within a little that they did not leave their camp and yield to the enemy." I am aware that any one may ſay, and ſay truly, that there is no difficulty in the application of this word, for *quin* is every where put for *ut*, and this is plain, if you only ſay, "*Romam venit*, vix ſuperat, *ut* triumphus decernatur:" ſo in the other paſſage, pene factum eſſe *ut* caſtra, &c. They indeed who are ſo

 quick

quick and ready, may adopt this commutation of words which they do not underſtand, yet let them do it, when the occaſion permits, with modeſty. No man, however, will underſtand the ſignifications and different powers of this particle, unleſs he know that it is a compound and copulative one [1], and that it not only has the power of uniting, but of adding a certain ſignification. All this, which would be the ſubject of too long a diſſertation, he who has leiſure may find in the grammatical commentaries of Publius Nigidius.

[1] *Copulative one.*]—Gellius does not explain himſelf, but there can be no doubt but that he muſt mean that *quin* is a word compounded of *qui* and *ne*, as other grammarians explain it. Thus Voſſius in his Etymology ſays, *quin*, κατ' αποκοπην, ex *quine*, ut *ſeu* ex *ſive*. *Quine* autem ex *qui* et *ne* pro *non*. Sane *qui* aut *quin taces*, *quin domum is*, quid aliud dicit quam *qui non taces*, vel *qui non domum abis?* atque hic quidem eſt adverbium jubentis vel hortantis; ac par ratio cum eſt conjunctio, nam cum dico non dubito *quin* ſit venturus, idem eſt ac *qui* ſive *quomodo* non ſit venturus, i. e. "*quin* is made by apocope from *quine*, as *ſeu* from *ſive*: but *quine* is compoſed of *qui* and *ne*, for *not*. Thus, whoever ſays, *quin taces? quin domum is?* what does he ſay, but why are you not ſilent? why do you not go home? In this ſenſe *quin* is an adverb of command or exhortation. The interpretation is the ſame when it is a conjunction: for when I ſay, I do not doubt, *quin ſit venturus*, it is the ſame as if I were to ſay, I do not ſuſpect that or how he ſhould not come." Gellius therefore is juſtified in wondering how *quin* could be ſubſtituted for *ut*.

CHAP.

CHAP. XIV.

Select and elegant sentences from the Mimes of Publius[1].

PUBLIUS was an author of Mimes, and was esteemed superior to Laberius. The severity and arrogance of Laberius so disgusted Caius Cæsar, that he professed to approve of the Mimes of Publius, in preference to those of Laberius. The sentiments of this Publius are for

[1] *Publius.*]—This was Publius Syrus, from whose Mimes more good and useful sentences are still preserved than can be found in all the dramatic poets extant. He has had the honour of being strongly praised by Seneca, in whose works very many of his sentences are preserved. He says, "How many of the most eloquent verses are hidden in the Mimes? How many of those of Publius are fitter for the buskin than the slipper?" Epist. 8. In another passage he says, "Publius, superior in genius both to tragic and comic writers, whenever he gives up the follies of the Mimes, and that language which is directed to the upper gallery, writes many things not only above that species of writing, but worthy of the tragic buskin." The sentences of this author have been collected alphabetically into a most valuable volume, and illustrated by excellent notes, full of parallel passages from ancient writers, by Janus Gruter. The collection consists of 852 sentences, all iambics, and all of this proverbial kind. Some among them are however attributed to Seneca himself, and some to other writers.

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the moſt part elegantly expreſſed, and well adapted to common diſcourſe. Some of theſe are comprized in ſingle lines, which I have thought proper to ſubjoin:

Tis a bad ſcheme, which cannot bear a change.
Who gives to worth, receives a benefit.
Bear without murmurs what you cannot ſhun.
He who hath too much power will uſe it ill.
A gay companion is a vehicle.
Of all good names, frugality's the worſt.
Heirs have a weeping eye and merry heart.
Patience too oft provoked becomes dire rage.
The fool blames Neptune and yet goes to ſea.
So deal with friends as tho' they might be foes.
Who bears one inſult but invites another.
By too much logic truth is often loſt.
Who handſomely denies half grants your ſuit.

CHAP. XV.

Carneades the academic purified himſelf by hellebore, when about to write againſt the dogmas of Zeno. Of the nature and healing powers of white and black hellebore.

CARNEADES the academic being about to write againſt Zeno the ſtoic, cleanſed his body with white hellebore, leſt any of the corrupt humours of the ſtomach ſhould fly up into the head, and weaken the powers of the mind; with ſuch care and preparation did this man of the moſt ſhining talents proceed to refute the opinions of Zeno. When I read this circumſtance in Greek, about the white hellebore, I enquired what it was: I then found that there were two ſorts of hellebore [1], very different in their colours,

[1] *Two ſorts of hellebore.*]—There are ſtill two plants known to the modern botaniſts by the names of white and black hellebore; but ſo imperfect are the deſcriptions left by the ancients, even of the plants moſt highly eſteemed by their phyſicians, that it is not poſſible to determine whether either of thoſe which now bear the name correſponds with thoſe to which they gave it. Of the black hellebore, an eminent botaniſt ſays, "whether our hellebore be the ſame ſpecies as that ſaid to grow in the iſland of Anticyra, and about

lours, white and black; but this diftinction of colours is not perceptible in the feed, nor in the plants, but in the root. The ftomach and upper belly is purged by the white, in the

about mount Olympus, fo frequently alluded to by the Latin poets, is no eafy matter to determine. From the accounts of Tournefort and Bellonius, who botanized thefe places, a fpecies of this plant was found in great plenty, which the former fuppofes to be the hellebore of Hippocrates. It differs from the fpecies known to us by having a large branched ftem, and alfo by its effects, for he found that a fcruple of the extract brought on violent fpafms and convulfions." *Woodville's Medical Botany.*—We are told alfo by the fame author: "It feems to have been principally from its purgative quality that the ancients efteemed this root fuch a powerful remedy in maniacal diforders, with a view to evacuate the *atra bilis,* from which thefe mental difeafes were fuppofed to be produced; but though evacuations be often found neceffary in various cafes of alienations of mind, yet, as they can be procured with more certainty and fafety by other medicines, this catholicon of the ancients is now almoft entirely abandoned." The white hellebore belongs to quite a diftinct genus of plants from the black, according to the Linnæan fyftem, and is alfo called *veratrum.* The identity of this plant with the ancient is no lefs doubtful than that of the former, or perhaps even more fo. The application, therefore, of what was faid of the hellebores of the Greeks, to thofe known to us, can only be admitted as a matter of probability. The effects of the white hellebore alfo are fo violent and deleterious, that few modern phyficians venture upon the ufe of it. Both kinds were faid to grow at Anticyra; but the black was more commonly employed, as accounted fafer; but when Hippocrates mentions hellebore fimply, without an epithet, he means the white.

form

form of emetics; by the black, the inteſtines or lower venter is purged; but both have the power of expelling thoſe noxious humours which are cauſes of diſeaſe: there is however ſome danger, leſt in deſtroying theſe cauſes of diſeaſe, the principle of life too ſhould be deſtroyed, and leſt by opening every paſſage through the body, the man, exhauſted from the want of ſupport from nouriſhment, ſhould periſh. But Pliny the elder relates, in his Natural Hiſtory, that hellebore may be taken with great ſafety in the iſland of Anticyra[2]; for when Livius Druſus, tribune of the people, laboured under that diſorder which is called the falling-ſickneſs, Pliny ſays that he ſailed to Anticyra, and there drank hellebore, and was cured. Beſides, we read that the Gauls, in hunting, dipped their arrows in hellebore, becauſe animals ſo killed are more tender food; but from the contagion of the hellebore, the wounds made by their arrows are ſaid to ſpread farther than uſual.

[2] *Anticyra.*]—The paſſages of Horace, in which Anticyra is mentioned, are univerſally known: they all imply that the perſon concerning whom it is mentioned requires ſome proceſs to cure him of inſanity.

Pauſanias, Strabo, and Pliny, differ about the geographical poſition of Anticyra. See Pauſanias, Phoc. c. 36.—Strabo, l. 9.—Pliny, l. 25. c. 5.

CHAP. XVI.

The ducks of Pontus had the power of expelling poiſon. King Mithridates's knowledge in antidotes of this kind.

IT is ſaid of the ducks bred in Pontus, that they live generally upon poiſon. Lenæus, a freedman of Cnæus Pompey, records, that Mithridates king of Pontus, who was very experienced in phyſic and in medicines of this ſort, was accuſtomed to mix [1] the blood of theſe ducks with

[1] *To mix.*]—This quality of the blood of Pontic ducks is mentioned alſo by Pliny, Nat. Hiſt. xxix. 5. by Dioſcorides, and Scribonius Largus, and the application of it by Pliny, xxv. 2. Many receipts have been left by the ancients as the famous antidote of Mithridates, but from their entire diſagreement concerning the materials, and the total inefficacy of moſt of the compoſitions with reſpect to the conſequences aſcribed to them, we may naturally ſuppoſe, either that the whole ſtory is fabulous, which it ſeems to be, or that his receipt remained a ſecret with himſelf. Serenus Sammonius ſays it was found when his papers were ſeized by Pompey, and was ſo ſimple that the conqueror laughed at it.

> Bis denas rutæ frondes, ſalis et breve granum,
> Juglandeſque duas totidem cum corpore ficus.

Twenty leaves of rue, a little ſalt, two walnuts, and two figs.

This

with drugs, which operate as an antidote to poiſon; and their blood, he adds, is extremely powerful in effecting this. "The king himſelf," he ſays, "by the perpetual application of ſuch medicines, was guarded againſt the ſnares laid for him at entertainments; nay, he even knowingly, and to make experiment of ſome violent and rapid poiſon, often drank it off, and without injury; wherefore, when he was conquered by the Roman people in battle, and fled to the fartheſt part of his kingdom, having determined to die, and tried to deſtroy himſelf, but in vain, by means of the ſtrongeſt poiſons, he fell upon his ſword. The celebrated antidote, mithridatics, is named after this king."

This mixture he took every morning with a little wine. Pompey might well laugh were this true; and his phyſician would have laughed ſtill more. Much about Lenæus and Mithridates may be found in Pliny's Nat. Hiſt. xxv. 2. He calls him Pompeius Lenæus.

Chap. XVII.

Mithridates, king of Pontus, ſpoke the language of twenty-two nations. Quintus Ennius ſaid of himſelf, that he had three hearts, becauſe he underſtood Greek, Oſcan, and Latin.

QUINTUS ENNIUS ſaid he had three hearts [1], becauſe he underſtood the Greek, the Oſcan, and the Latin languages; but Mithridates, the famous king of Pontus and Bithynia, who was overcome by Cnæus Pompey, underſtood the languages of twenty-two nations that were under his government, and converſed with perſons of all theſe nations without an interpreter; and when he ſpoke to any of them, he uſed their language with as much propriety as if it had been his own.

[1] *Tria corda.*]—Hieronymus Columna, the author of the Life of Ennius, prefixed to the edition of his fragments, repeating this account, adds, "reſpiciens fortaſſe ad tri-corporis Geryonis figmentum, qui à pleriſque ſophiſta trium linguarum peritiâ inſignis fuiſſe perhibetur," "alluding perhaps to the fable of the threefold Geryon, who is by many related to have been a ſophiſt ſkilled in three languages." The conjecture is fooliſh enough, and the interpretation of the fable not very probable.

CHAP. XVIII.

Marcus Varro relates that Salluſt the hiſtorian was taken in adultery by Annæus Milo, beaten with rods, and diſmiſſed on paying a fine [1].

MARCUS VARRO, a man of great authority and weight in his writings and life, in his publication, intituled, "Pius," or "de Pace," records that Caius Salluſt, the author of that grave and ſerious compoſition, in which he

[1] There is very ſtrong evidence that Salluſt, notwithſtanding the affectation of ſeverity in his writings, was a man of a very diſſolute life. For this adultery, which was with the daughter of Sylla, and various other exploits of a ſimilar kind, he was expelled from the ſenate, in the year of Rome 703 or 4, by the cenſors Appius Claudius Pulcher and Lucius Calpurnius Piſo; but Julius Cæſar was his friend, and probably aſſociate in his debaucheries; by him he was made quæſtor the year following, and reſtored to ſenatorial dignity. One of the evidences againſt him is the ancient Scholiaſt on Horace, 1 ſat. ii. 41. Lenæus, mentioned in chap. 16. attacked him violently, for having in his writings given a bad character of Pompey, the patron of that author; he called him laſtaurum, et lurconem, et nebulonem, popinonemque—a debauchee, a glutton, a knave, and a ſot. See Suetonius de Illuſt. Gram. c. 15, where he gives an account of Lenæus.

Lactantius has this expreſſion concerning Salluſt:

Quod quidem non fugit hominem nequam Salluſtium, qui ait, &c. "Sed omnis noſtra vis in animo et corpore ſita eſt, animi imperio corporis ſervitio magis utemur." Recte ſi ita vixiſſet ut locutus eſt; ſervivit enim fœdiſſimis voluptatibus.

 has

has exercifed the feverity of the cenforial office[*], in taking cognizance of crimes, being taken by Annæus Milo in adultery, was well fcourged, and, after paying a fum of money, difmiffed.

[*] *Cenforial office.*]—Notiones cenforias exerceri. — The word notio is formally applied to the cognizance taken by cenfors, and exerceri alfo is a term of authority.

Chap. XIX.

What Epictetus was accuftomed to fay to thofe who with debauched and vicious habits attached themfelves to philofophy. Two falutary words, the ufe of which he recommended.

I Heard Favorinus fay, that Epictetus the philofopher remarked, that moft of thofe who profefs to be philofophers were of this caft, ανευ τȣ πρατειν μεχρι τȣ λεγειν, philofophers as to precept, but without practice; but that is a more fevere remark which Arrian, in his books upon the Differtations of Epictetus, fays he ufed to make, and which he has left us there in writing. When he faw a man without fhame, perfevering in wickednefs, impudent in his vices, and haughty in his language, and at the fame time attending to the ftudy and purfuit of philofophy, an obferver of nature, a logician, one who balanced theorems and folved problems, he would not

not only exclaim aloud, but to his exclamations would often add these reproofs: "Oh man! whither are you casting these things; consider whether the vessel be clean[1]; for if you throw them where there is nothing to receive them, they are lost; if they are suffered to putrify they become urine, or vinegar, or something worse." Certainly nothing can be more severe or more true than the words in which this greatest of all philosophers described learning and philosophy falling upon a base and degenerate man, as into a dirty and polluted vessel, and becoming changed and corrupted, and as he more forcibly expresses it, being turned into urine, or any thing more filthy. The same Epictetus, as I have heard from Favorinus, used to say there were two vices grievous and shocking above all the rest, namely, want of patience and want of continence; when we cannot endure evils which ought to be borne, nor refrain from pleasures which we ought to resist: "therefore," says he, "whoever remembers these two words, and takes care to regulate himself by them, will be for the most part irreproachable, and will lead a very quiet life. The two words are, 'bear, and forbear'."

[1] *Vessel be clean.*]—There is a striking resemblance between this passage and our Saviour's reproach to the Pharisees, of making clean the outside of the cup, while the inside of the man's heart was neglected.

Chap. XX.

Words taken from the Sympofium of Plato, which in their numbers and connections are fkilfully, harmonioufly, and fitly compofed, for the fake of exercife imitated in Latin[1].

THE Sympofium of Plato was read before the philofopher Taurus. In it are the words of Paufanias, pronouncing, among the other guefts, in his turn, the praife of love I admired the lines fo much that I refolved to

[1] There is fomething in the title of this chapter, as it ftands in the beft editions, certainly quite inconfiftent with the extreme modefty of the author, expreffed at the latter end of the chapter. This is very juftly obferved by Oifeiius, though Gronovius, who feems to feize every poffible opportunity of cenfuring that commentator, pretends to deny it. Oifelius would omit the whole title as fpurious; but there is a much eafier remedy, that of inferting a fingle word. This not only removes the objection, but renders the conftruction more natural and perfect. This word is *compofita*, or fomething equivalent, to be inferted after *apteque*; it will then run thus: *verba fumpta ex Sympofio Platonis, numeris coagmentifque verborum fcite modulateque apteque* compofita, *exercendi gratia in Latinam orationem verfa. Scite modulateque et apte* is the reading of the early editions. The common reading makes Gellius fay, that they are here fkilfully, harmonioufly, and fitly tranflated by himfelf. I have given the title according to the conjectural reading.

3 remember

remember them, and they are, if I miſtake not, as follows: "Every action is of ſuch a nature that in itſelf it is neither good nor bad; ſuch as for inſtance to drink, or to ſpeak, or to argue, as we are now doing; not one of theſe things is in itſelf honourable, but becomes ſo by the manner in which it is done; a thing well done becomes a good and honourable action, one not well done a baſe action. So it is of love; for every kind of love is not honourable, or worthy of commendation; but he is ſo who directs his attachment properly." When theſe words were read, Taurus ſaid to me, "Here, you rhetorician (for ſo he called me when I was firſt received into the claſs, thinking that I came to Athens only to puzzle myſelf about rhetoric) do you obſerve this ſentence, how full of meaning, how luminous, and connected it is, and compriſed in certain ſhort yet complete terms, coming round to the point whence they ſtarted? Can you produce from any of your orators a ſpeech ſo happily, ſo harmoniouſly put together? But the elegance of the ſtyle I ſuppoſe you conſider but as a ſecondary object; for we are to make our way into the very depths of Plato's mind, progreſſively to advance to the height of the grandeur of his ſentiments; we are not to turn ourſelves out of the way, to enjoy the pleaſant flow of his ſtyle, and the choice elegance of his expreſſions." This admonition of Taurus, upon the harmonious periods of Plato

 not

not only did not check, but encouraged us in aiming to transfer the elegance of the Greek into Latin terms; and as ſome little vile animals are prone through petulance to imitate what they hear and ſee, ſo did we expreſs our admiration of Plato's writings, which we attempted not to rival, but as it were to make draughts and copies of it, ſuch as this, which we formed from thoſe very words. "Every act," ſays he, "is of ſuch a nature, that in itſelf it is neither good nor bad; as what we are now doing, viz. drinking, ſinging, diſputing; for as no one of theſe actions is in itſelf honourable, but becomes ſo by the manner in which it is done, an action rightly and honourably done becomes a good action, if ill done, an evil one. Thus it is with love; for not every kind of love is honourable or worthy of commendation, but that which diſpoſes us to love honourably."

CHAP.

CHAP. XXI.

At what times, between the building of Rome and the second Punic war, the celebrated Greeks and Romans flourished[1].

IN order that I might have ſome knowledge of ancient times, and illuſtrious characters in thoſe ages, leſt perchance I ſhould in diſcourſe make ſome obſervation upon the age and life of ſome of theſe great men, like that ignorant ſophiſt who lately proclaimed aloud, that the philoſopher Carneades was preſented with a ſum of money by Alexander the ſon of Philip, and that Panætius the ſtoic lived with the elder Scipio; to guard

[1] This chapter, containing ſo many ſynchroniſms of Greek and Roman hiſtory, is of very great importance, but like other chronological matters is attended with difficulties in particular parts. In ſeveral inſtances, Gellius will be found to be miſtaken in ſeveral years of calculation; in others, his poſitions are at leaſt diſputable. We may always in ſuch ſubjects ſuſpect the errors of tranſcribers in writing figures as among the cauſes of diſagreement. It would be difficult, and a ſubject for a very long work, to diſcuſs the particulars of all theſe points, but by comparing the coincidences with the tables of the beſt chronologers, it will eaſily be ſeen that Gellius does not always agree with thoſe who are conſidered as the beſt authorities.

myſelf

myſelf therefore from thus confounding ages and times, I made ſome extracts from the books called Chronicles, treating of thoſe times, in which Grecian and Roman characters, diſtinguiſhed by their talents or their power, flouriſhed, from the building of Rome to the ſecond Punic war. Theſe extracts, which were made upon different occaſions, I have reduced to ſome ſort of order: nor was it my object, with accurate care and attention to compoſe a catalogue of illuſtrious contemporaries in the two nations, but that theſe Attic Nights might be ſprinkled here and there agreeably with theſe flowers of hiſtory. In this account I have thought it ſufficient to ſpeak of the times in which a few of theſe characters exiſted, from whoſe dates it will not be difficult to gueſs at the periods of thoſe who are not here mentioned. I ſhall begin with the famous Solon, ſince, with regard to Homer and Heſiod, it is plainly the opinion of all writers that they lived either at the ſame time, or that Homer was rather the more ancient, but that both lived before Rome was built, while the Silvii were maſters of Alba, about 160 years after the Trojan war, according to Caſſius's Annals, in the firſt of which he ſpeaks of Homer and Heſiod, and about 160 years before the building of Rome, as Cornelius Nepos ſays, in his firſt Chronicle, of Homer. We learn that Solon, one of the celebrated wiſe men, wrote the

Athenian

Athenian laws in the thirty-third year of the reign of Tarquinius Prifcus, king of Rome; but Pififtratus was the tyrant of Athens when Servius Tullius reigned; before which time Solon went into voluntary banifhment, becaufe no credit was given to him when he foretold the tyranny of Pififtratus. After this, Pythagoras the Samian came into Italy, in the reign of Tarquin's fon, firnamed Superbus; and at the fame time Hipparchus, the fon of Pififtratus, the brother of Hippias the tyrant, was flain at Athens by Harmodius and Ariftogiton. Cornelius Nepos fays, that Archilochus began juft then to be celebrated for his poetry, when Tullus Hoftilius was upon the throne. It is recorded, that in the 260th year after that, or not much more, the Perfians were routed by the Athenians in the famous battle of Marathon, under Miltiades, who after that victory was condemned by the people of Athens, and died in prifon. Then flourifhed at Athens Æfchylus, the celebrated writer of tragedies. About this time, at Rome, the people created for themfelves, by an infurrection, tribunes and ædiles; and not long after, Caius Martius Coriolanus, being thwarted and irritated by the tribunes of the people, went over from the republic to their enemies the Volfcians, and made war upon the Romans. A few years after this, Xerxes was routed by the Athenians and the greater part of Greece, under the conduct of Themiftocles,

Themiſtocles, in a naval engagement, and put to flight, near Salamis; and four years after this, in the conſulſhip of Menenius Agrippa and Marcus Horatius Pulvillus, in the war againſt the Veientes, 360 Romans of rank, with their families, were ſurrounded by the enemy near the river Cremera, and were cut off. Near this time, Empedocles, of Agrigentum, became celebrated as a natural philoſopher; at the ſame time it appears, the decemviri were appointed to draw up a code of laws, by whom ten tablets were firſt completed, and afterwards two more added. Then began the Peloponneſian war in Greece, of which Thucydides has written the hiſtory; it began about 323 years after the building of Rome, at which time Aulus Poſthumius Torquatus was dictator, who beheaded his ſon for engaging the enemy contrary to his orders. The Fidenates were then at war with the Romans. The characters diſtinguiſhed in thoſe times were, Sophocles and Euripides as tragic poets, Hippocrates as a phyſician, and Democritus a philoſopher; to theſe, Socrates the Athenian ſucceeded, ſomewhat younger, but who lived in part of their time. From this period, when the military tribunes governed the Roman republic, to the year of the building of the city 347, the thirty tyrants were placed by the Spartans over the Athenians; and a few years after, Socrates was condemned to death at Athens, and killed

by

by poiſon in priſon. Near that time Marcus Furius Camillus was dictator at Rome, and overcame the Veii. Not long after happened the war of the Senones, in which the Gauls took the whole of Rome, except the capitol; and ſoon after that, Eudoxus the aſtrologer was celebrated in Greece, and the Lacedæmonians were conquered by the Athenians, under Phormio, at Corinth. At this time, Marcus Manlius, who had prevented the Gauls in their attack from ſcaling the capitol, was convicted of an intention to ſeize upon the government, and being condemned, was, as Varro relates, thrown headlong from the Tarpeian rock, or, as Cornelius Nepos affirms, ſcourged to death. In the ſeventh year after the recovery of the city, it is recorded, that Ariſtotle the philoſopher was born. A few years after the war with the Senones, the Thebans, commanded by Epaminondas, overcame the Lacedæmonians at Leuctria; and a ſhort time after that, by the law of Licinius Stolo, conſuls were choſen at Rome from the people, whereas before it had not been legal for any perſon, unleſs of patrician rank, to be conſul. In about the 400th year from the building of the city, Philip, the ſon of Amyntas, and father of Alexander, roſe to the throne of Macedon, at which time Alexander was born. A few years after this, the philoſopher Plato viſited Dionyſius, the laſt tyrant of Sicily; and a little time after, Philip defeated the Athenians

nians in a great battle at Cheronea, from which battle Demoſthenes ſought ſafety by flight, and when he was reproached for this diſgraceful flight, he replied in the following well-known verſe:

> He who fights and runs away,
> May live to fight another day.

Philip after this is ſlain by a conſpiracy, and Alexander, ſucceeding to the government, paſſed over into Aſia and the Eaſt to ſubdue the Perſians. Another Alexander, whoſe ſirname was Moloſſus, came into Italy to make war upon the Romans; for now the reputation and the valour of the Roman nation began to grow illuſtrious among foreign people; but he died before the war began. We are told that this Moloſſus, when he came into Italy, ſaid he invaded the Romans as a nation of men, while the Macedonian Alexander went to the Perſians as to a nation of women. Soon after, Alexander of Macedon, having ſubdued great part of the Eaſt, and reigned eleven years, died; and not long ſubſequent to that, died the philoſopher Ariſtotle, and then Demoſthenes. About this time the Romans were engaged in a diſaſtrous and protracted war with the Samnites, and the conſuls Titus Veturius and Spurius Poſthumius, in an unlucky ſituation at Caudium, were ſurrounded by the Samnites, and being compelled to paſs under the yoke, departed under the ſtigma of a diſgraceful treaty.

After

After nearly the 470th year from the foundation of the city, war was begun with king Pyrrhus; at that time Epicurus the Athenian, and Zeno the Citian, philosophers, were in repute; then Caius Fabricius Luscinus and Quintus Æmilius Papus were censors at Rome, and removed Publius Cornelius Rufinus from the senatorial order, and they assigned as a cause for thus disgracing him, that they had found him using ten pounds of plate at an entertainment. In the 490th year from the building of Rome, Appius, sirnamed Caudex, the brother of Appius Cæcus, and Marcus Fulvius Flaccus, being consuls, the first Punic war was begun; and not long after, Callimachus, the poet of Cyrene, in Alexandria, was in reputation in the court of king Ptolemy. Rather more than twenty years after this, peace being made with the Carthaginians, in the consulate of Claudius Cento, the son of Appius Cæcus, and Marcus Sempronius Tuditanus, Lucius Livius, first began to exhibit plays at Rome, 160 years after the death of Sophocles and Euripides, and about 52 years after the death of Menander. Quintus Valerius and Caius Manilius succeeded Claudius and Tuditanus, and in their consulship, Varro relates, in his first Treatise on the Poets, that Quintus Ennius the poet was born, who in his 60th year wrote his twelfth book of Annals, which Ennius himself speaks of in that book. Five hundred and nineteen years

after the building of the city, Spurius Cervilius Ruga, by the advice of his friends, was the firſt perſon who divorced his wife becauſe ſhe was barren, ſwearing before the cenſors, that he married for the purpoſe of having children. In the ſame year, the poet Nævius exhibited plays, whom Marcus Varro, in his firſt Treatiſe on the Poets, ſays, ſerved in the firſt Punic war, which Nævius himſelf ſays in the poem he wrote on that war; but Servius affirms that Portius Licinius was the firſt poet at Rome; he ſpeaks of him in theſe lines—

When Rome with Carthage waged her ſecond fight,
The Roman Muſe firſt ventur'd on her flight.

About fifteen years after, war was commenced againſt the Carthaginians, and not very long after, Marcus Cato flouriſhed as an orator, and Plautus as a dramatic poet. At this time Diogenes the Stoic, and Carneades the academic, and Critolaus the peripatetic, were ſent to Rome by the Athenians to tranſact public buſineſs with the ſenate. A little time after, Quintus Ennius flouriſhed, and then Cæcilius Terence, after that Pacuvius, in whoſe old age, Accius, and then Lucilius, yet more famous for his ſatires on the works of others: but we are proceeding too far, having fixed as the boundary to our obſervations the ſecond Punic war.

BOOK XVIII.

CHAP. I.

Disputations between a stoic and a peripatetic philosopher, Favorinus being arbiter, in which they enquire how far virtue avails to make life happy, and how far happiness consists in those objects which are called extraneous.

THERE were at Rome two friends of Favorinus, philosophers of some note, one a follower of the peripatetic doctrine, the other a stoic. I was once present at a dispute between these men, carried on with much pertinacity, when we were guests of Favorinus, at Ostia. We were walking on the shore, towards evening, in the spring: here the stoic affirmed that the life of man could be rendered happy by virtue alone, and perfectly miserable only by wickedness, although every corporal, or, as it is called, external good, should be wanting to the virtuous man, and possessed by the wicked. The peripatetic on the other hand allowed that life could only

be made miserable by vice and wickedness, but he by no means thought that virtue alone was sufficient to render life completely happy, since the possession of our proper limbs, health, a good person, an estate, a good character, and other things relating to the body, as well as the goods of fortune, appeared necessary to the perfection of happiness[1]. Here the stoic loudly replied, expressing

[1] *Necessary to the perfection of happiness.*]—Martial's description of a happy life, in his celebrated epigram, "Vitam quæ faciunt beatiorem," l. x. ep. 47. enumerates nearly the same particulars as are here said to be required by the Peripatetics. This epigram has frequently been imitated in English. By Cowley, very coarsely and carelessly, near the end of his *Discourses, by way of Essays, in verse and prose:* and no better by Fenton, in *Nicholl's Collection of Poems*, vol. iv. p. 58.—The following much neater version is by an anonymous writer in the same volume, p. 115.

To enjoy your life in happiness,
My friend, the ways and means are these:
Descended wealth, a fruitful farm,
An house by site and structure warm,
Still void of strife; your dress still plain,
But unaffected, neat, and clean;
Alike at peace in head and heart,
And vigorous health in every part;
Truth without craft; a friend or two,
Just such, and only such as you;
A table with cheap plenty spread,
Where health, and no disease, is fed;
Still sober nights, yet free from cares;
A bed that lust nor sorrow shares,
Where pleasing daily labours give
Unbroken sleeps from ten to five;

From

preſſing his ſurprize that he ſhould advance two oppoſite poſitions; "For as wickedneſs and virtue were oppoſed to each other, and a miſerable and an happy life, he did not preſerve the power and nature of an oppoſite in each, who ſuppoſed that vice alone had power to render life miſerable, and yet contended that virtue was not ſufficient to make it happy. And herein (ſaid he) lies the inconſiſtency and contradiction, that the man who profeſſes that life can by no means be made happy if virtue be wanting, ſhould at the ſame time deny that virtue is ſufficient for happineſs, if that alone be poſſeſſed, and ſhould thus take from virtue when preſent, that credit which he acknowledges to be her due when abſent." "Then (ſays the peripatetic, with much pleaſantry) give me leave to aſk you, do you call that an amphora of wine which wants a congius of the meaſure?" "By no means (replied the ſtoic) can that be called an amphora which wants a congius." Upon this the peripatetic retorted, "then the congius ought to be called the amphora, ſince when that is wanting it is no amphora, when that is added it is complete. Now if it be abſurd to advance that a congius makes an

From further views entirely free,
But, as you are, content to be;
And thus, while all your hours are paſt,
Nor fears, nor wiſhes for your laſt.

 amphora,

amphora, it is equally abſurd to ſay, that life is made happy by virtue only, becauſe if virtue be wanting, life never can be happy." Then Favorinus, turning to the Peripatetic, "your argument (ſays he) about the caſk of wine, is a ſophiſtry diſcuſſed in books; but (as you know) it is rather a witticiſm than a proof or an argument, for if a congius be wanting, it happens that the amphora has not its juſt meaſure; but when it is added, that meaſure does not make the caſk, but ſupplies its deficiency; but virtue (as the Stoics ſay) is not merely an addition or a ſupplement, it is itſelf equivalent to an happy life, and therefore makes life happy, becauſe life is only happy when that is preſent." Theſe and other arguments yet more minute and intricate they diſcuſſed, according to their different notions, making Favorinus the arbiter. But as night approached, and darkneſs began to thicken, we departed, attending Favorinus into his houſe.

CHAP. II.

What ſort of queſtions we uſed to diſcuſs in the Saturnalia at Athens, with ſome intricate ſophiſtries, and amuſing ænigmas.

WE celebrated the Saturnalia at Athens with mirth and moderation, not, as they ſay, relaxing our minds; for Muſonius affirms, that to give a looſe to the mind is as it were to loſe the mind; but we indulged ourſelves a little in the ingenuous pleaſantries of lively converſation. A large party of us from Rome, on a viſit to Greece, and who attended the ſame lectures and the ſame maſters, met at the ſame ſupper; then he, who in his turn gave the entertainment, propoſed, as a reward for the ſolution of a queſtion, ſome old Greek or Latin book, and a crown of laurel, and introduced as many queſtions as there were perſons preſent. When he had propoſed them all, the turn of each to ſpeak was decided by lot. The queſtion being ſolved, the crown and reward was preſented; if not ſolved, it was carried on, to be obtained by the next, according to lot, and if no one could ſolve it, the reward and crown was dedicated to the deity in whoſe honour the feſtival was celebrated. The queſtions debated

were of this ſort: ſome difficult ſentence from an old poet of agreeable rather than of ſerious perplexity; ſome fact of ancient hiſtory; the elucidation of ſome axiom derived from philoſophy, improperly become common; the inveſtigation of ſome word of unuſual occurrence, or ſome obſcurity in the tenſe of a verb, the meaning of which is obvious. Of theſe queſtions, I remember ſeven, of which the firſt was the repetition of ſome verſes in Ennius's Satires, in which one word is elegantly uſed in many different ways, as for example:—

Nam qui lepidé[1] poſtulat, alterum fruſtrari,
Quem fruſtratur, fruſtra eum dicit, fruſtra eſſe,
Nam qui ſeſe fruſtrari, quem fruſtra ſentit,
Qui fruſtratur, is fruſtra eſt, ſi non ille eſt fruſtra.

The

[1] *Nam qui lepide,* &c.]—The ancients ſometimes indulged themſelves in this falſe taſte of running the changes on words of one origin. Thus Plautus in his Captives has—

Qui cavet ne decipiatur, vix cavet, cum etiam cavet,
Etiam cùm caviſſe ratus, ſæpe is cautor captus eſt.

Of modern jingles of this kind, none is more celebrated than the following, which Wallis gives in his Engliſh Grammar, both in French and Engliſh, and afterwards in a Latin tranſlation, with an ample comment:

Quand un cordier cordant, veut corder une corde,
Pour ſa corde corder, trois cordons il accorde:
Mais, ſi un des cordons de la corde deſcorde,
Le cordon deſcordant fait deſcorder la corde.

In

The ſecond queſtion was, how we ſhould interpret what Plato, in the republic which he planned in his books, ſays, that wives ſhould be in common, and that the rewards of great captains and warriors ſhould be the kiſſes of boys and virgins. The third queſtion was, the fallacy of the following ſophiſtry, and how it is to be explained. "That which you have not loſt[2], you have; horns you have not loſt, therefore you have horns."

In Engliſh thus:

> When a twiſter a twiſting will twiſt him a twiſt,
> For the twiſting his twiſt, he three twines doth intwiſt,
> But if one of the twines of the twiſt do untwiſt,
> The twine that untwiſteth, untwiſteth the twiſt.

To which that author adds eight more of his own original conſtruction.

[2] *Quod non perdidiſti,* &c.]—Moſt of theſe logical quibbles had more credit given to them by the ancients than they deſerved; the authors of many of them are recorded; they were diſtinguiſhed by appropriate names, and were often the ſubject of private diſcuſſion. This of the *horns* is by Diogenes Laertius attributed to Eubulides, a diſciple of the Socratic Euclid. It was commonly called *ceratine,* from *κερας,* a horn. His name is mentioned with it by an old comic poet:—

> Ὁ ὑβριστικος δ' Ευβουλιδης κεραλινας ερωτων.

The fallacy of the argument is perfectly evident; for it aſſerts univerſally what is only true of ſuch things as we have once had. Diogenes attributes alſo to Eubulides the ſophiſms called *mentiens, fallens, Electra, occultata, ſorites,* and *calva*; yet moſt of theſe are alſo attributed to Chryſippus. It ſeems little worth while to enquire the true authors of ſuch idle ſubtilties.

horns." Alſo another ſophiſtry: "What I am, that you are not; I am a man, therefore you are not a man." The next was the ſolution of this ſophiſm: "When I tell a lie, and acknowledge it, do I tell a lie, or do I ſpeak truth?" We had afterwards the following queſtion; "For what reaſon are the patricians accuſtomed to entertain each other at the Megalenſian feſtivals, the common people at thoſe of Ceres."

In like manner it was debated, "What poet of the ancients had uſed the phraſe *verant*, for *vera dicunt* (they ſay true)." The ſixth queſtion was, "What ſort of herb is the aſphodel which Heſiod ſpeaks of thus:—

Νηπιοι ȣδ' ισασιν ὁσῳ πλεον ἡμισυ παντος
Ουδ' ὁσον εν μαλαχῃ τε ϗ ασφοδελῳ μεγ' ονειαρ.

And what Heſiod meant when he ſaid that half was more than the whole?" The laſt queſ-

[3] Πλεον ἡμισυ παντος.]—Theſe two lines convey a celebrated recommendation of moderation; the former being pointed againſt avarice and rapacity, the latter recommending ſimple and frugal diet. Plato, in his third book of Laws, ſpeaking of the kings of the Argives and Meſſenians, who by their rapacity ruined themſelves and others, "Were they (ſays he) ignorant of what Heſiod ſays with the utmoſt juſtice, that half is often more than the whole, when to take the whole is dangerous, but the half is moderate; for he thought moderation as much preferable to exceſs, as any good thing is to another that is inferior to it."

Eraſmus treats at large on this paſſage as an eſtabliſhed proverb.

tion was, "Of what tenſe are the verbs *ſcripſerim, venerim, legerim*, of the præterperfect, or future, or both." Theſe topics were then debated and explained in the order which I mentioned, each drawing a lot, and we were all preſented with a book and a chaplet, except for one queſtion which was upon the word *verant*; no one remembered that word to have been uſed by Quintus Ennius, in the 13th of his Annals, in the following verſe:—

Satin vates *verant* ætate in agundâ.

The chaplet therefore for this queſtion was dedicated to Saturn, the god of that feſtival.

Chap. III.

What respect Æschines, in the oration in which he accused Timarchus of incontinency, said the Lacedæmonians judged to be due to the wise suggestion of a very profligate citizen[1].

ÆSCHINES, the most acute and sagacious of all the orators who flourished among the Athenians, in that severe and acrimonious speech, wherein he pointedly and violently ac-

[1] Taylor's Preface to this Oration of Æschines against Timarchus, may be consulted by the more curious reader, as from Hermogenes, Hesychius, Synesius, &c. he has collected every fact explanatory of the character of the person accused, and every circumstance which can illustrate this memorable oration. This is stated to have been the first occasion of the enmity betwixt Æschines and Demosthenes: certain it is, that the morals of Timarchus were in the highest degree vicious and depraved, yet he had all the qualities of a profound and accomplished politician, and was by no means without skill in military affairs. Notwithstanding his reputation for these and other talents, this accusation, ut in his rebus fieri solet, says Taylor, prevailed, and the name of Timarchus has become in succeeding ages proverbially ignominious. The term a Timarchus was applied by the Greeks, that is the more modern Greeks, to an individual totally corrupt. This oration is mentioned also in similar terms by Lucian and by Plutarch.

cufed Timarchus of incontinence, fays, that a certain man gave the following honourable and ufeful counfel to the Lacedæmonians, being himfelf a chief in that ftate, diftinguifhed by his virtue, and advanced in age: "The Lacedæmonians, (faid he) were debating a queftion in which the advantage and credit of the ftate were concerned, when a man rofe to deliver his fentiments, notorious for the bafenefs of his life, but at the fame time poffeffing all the talents of an accomplifhed orator. The counfel he gave refpecting what ought to be done was fo convincing, that it received general approbation, and a decree was about to be paffed according to his opinion; when, with great vehemence and indignation, there arofe one of thofe leaders, whom the Lacedæmonians revered as judges and directors of the public councils, diftinguifhed by his age and the dignity of his character: 'What reafon (he exclaimed) Oh Lacedæmonians! will there be to hope that this city and ftate can any longer remain fecure and invincible, if we employ the counfels of fuch men as this; if this counfel be wife and meritorious, I befeech you, let us not fuffer it to be difgraced by the pollution of it flagitious author.' Having faid this, he calle upon a man[2] celebrated for his fortitude and ju tic

[2] *Called upon a man.*]—The fame fact is related by P- tarch with fome variation; he imputes to the ephori wt Æfch-

tice, but of mean talents as an orator, and desired him, by the consent and request of all, to deliver, in the best manner he could, the sentiments of the eloquent speaker, in order that no mention of him being made, the decree of the people might pass in his name who had last spoken. The advice of this very prudent old man was followed, and thus the salutary counsel took place, while the name of its base author was changed."

Æschines here ascribes to an individual, but whoever suggested such a measure, we must certainly rather admire its discretion and its policy, than its justice.

Chap. IV.

How Sulpitius Apollinaris laughed at one who asserted that he alone understood the history of Sallust, by enquiring the meaning of incertum stolidior an vanior [1].

WHEN we were young men at Rome, and, having changed the prætexta and the toga virilis, were looking out for masters of deeper knowledge,

[1] This is a very interesting chapter, and throws considerable light upon the customs and manners of the Romans. We

knowledge, we were by chance among the booksellers in the ſhoe-market, when Apollinaris Sulpitius, a man in the memory of us all, pre-eminently learned, ridiculed a boaſting fellow, who read Salluſt for money, and played upon him with that elegant kind of raillery which Socrates uſed to the ſophiſts [2]; for when he aſſerted that he was the

We learn from it in particular, that it was not unuſual for critics and grammarians to give public lectures on ſome popular author, to which probably all were indiſcriminately admitted on paying a certain fee: we may learn alſo, from the remarks of Gellius, and the wicked wit of his friend Sulpitius Apollinaris, that this taſk was not often undertaken, and conſequently not attended, by men of the greateſt eminence for parts and learning. Such meetings probably reſembled our ſpouting clubs, as any one appears to have propoſed what queſtion he pleaſed, and the circumſtance may have given riſe to the improviſatori of modern Rome, who for a trifling ſum of money will, on any given ſubject, pronounce a number of extemporary verſes.

This chapter alſo informs us that Gellius was of noble rank, for the prætexta was only worn by the noble youths of Rome.

[2] *To the ſophiſts.*]—Cicero alludes to the talent of Socrates.

Socrates de ſeipſe detrahens, indiſputatione plus tribuebat iis quos volebat refutare, ita cum aliud diceret atque ſortiret, libenter uti ſolitus eſt, ea diſſimulatione quam Græci ειρωνειαν vocant. Acad. Queſt. l. iv. c. 5.

Something of this kind is related of Socrates, in Ælian's Various Hiſtory. Perceiving that Alcibiades was vain of his riches and eſtates, he diſplayed to his view a map of the earth.—Shew me Attica, ſays the philoſopher. Alcibiades obeyed. Shew me your eſtates, ſays Socrates. The young Athenian

the only [3] man who could read and explain Salluſt, and openly boaſted that he not only critically ſearched into the outer ſkin, and obvious meaning of his ſentiments, but into their very blood and marrow. Apollinaris profeſſing to embrace and reverence his learning, "Very opportunely (ſays he) my good maſter, are you come with the blood and marrow of Salluſt's words; for yeſterday I was aſked the meaning of thoſe words in the fourth book of his hiſtory, where, ſpeaking of Lentulus, he ſays, it is very uncertain, *ſtolidiorne eſſet an vanior*." Salluſt's words are theſe: "At Cnæus Lentulus patriciæ gentis collega ejus, cui cognomentum Clodiano fuit, perincertum *ſtolidior an vanior*, legem de pecunia quam Sylla emptoribus bonorum remiſerat exigenda promulgavit." Apollinaris therefore affirmed that this queſtion was aſked him, and that he could not ſolve it, namely, what were the different meanings

Athenian confeſſed he could not find them.—What, replied the moraliſt, are you ſo vain of what is in fact no portion of the earth.

[3] *Only man.*]—There is an epigram preſerved in the firſt volume of the Latin Anthology, which turns upon this idea:

> De Var. Catone grammatico et poeta
> Furius bibaculus,
> Cato grammaticus Latina Siren
> Qui ſolus legit ac facit poetas.

Where *ſolus legit* ſeems to mean the only man who knows how to read them.

of

of *ſtolidior* and *vanior?* for Salluſt appeared to have ſeparated and oppoſed them to each other, as if they were unlike, and not the ſame ſpecies of defect; he therefore requeſted that he would inſtruct him in the meaning and derivation of both. The other, with a grin upon his countenance, and with a turned-up lip, ſhewing how much he deſpiſed the ſubject of enquiry and the perſon who enquired, "I (ſaid he) am accuſtomed to inveſtigate and unfold the marrow and blood of old and recondite words, not thoſe which are in daily uſe with the vulgar, for he muſt needs be *more fooliſh* and *vain* than Cnæus Lentulus himſelf, who does not know that vanity and levity are the ſame ſpecies of folly." Having ſaid this, he left off abruptly, and was preparing to depart; we, however, detained him, and preſſed him, as did more particularly Apollinaris, to expatiate more fully and openly upon the difference, or, if he thought proper, the ſimilarity of the two words, and he entreated that he would not grudge this information to one deſirous of inſtruction. He, however, plainly perceiving that he was laughed at, pretended to have buſineſs, and left us. We afterwards learned from Apollinaris, that the meaning of *vanus* was not according to the vulgar uſage, *deſipiens*, or *hebes*, or *ineptus*; but as the moſt learned of the ancients uſed it, as *mendax* and *infidus*, and they oppoſed *levia* and *inania* to *gravia* and *vana*; but men were called *ſtolidi*, not ſo

much signifying *stulti* and *excordes*, as *tetri*, *molesti*, *illepidi*, which the Greeks called μοχθηροι and φορτικοι; and he added, that each of these words, with their derivations, were found in Nigidius's publications, which I have noticed, having sought for and found them, in order that I might insert them in these commentaries, and which I think I have somewhere or other already introduced.

CHAP. V.

Quintus Ennius, in his seventh book of Annals, has written quadrupes eques, *and not as many read,* quadrupes equus [1].

IT happened that at the house of Antonius Julian the rhetorician, a man of respectability and of great eloquence, myself and some of his friends were amusing ourselves in literary pastimes, and such ingenuous festivities, at Puteoli.

[1] The lines quoted in this chapter from Virgil, are to be found in the third book of the Georgics, v. 115.

The poet may properly enough apply to the horseman that which his skill or management obliges or teaches the horse to do.

Information

Information was brought to Julian, that a reader, a man of learning, with a very muſical voice, was reciting to the people, in the theatre, the Annals of Ennius. Let us go, ſaid he, to hear this Ennianiſt, whoever he be (by which name he choſe to call himſelf.) We found him reading, amongſt vaſt clamours of applauſe, the ſeventh book of the Annals; and we heard him very diſtinctly pronouncing theſe lines—

> Denique vi magnâ quadrupes *equus* atque elephanti
> Projiciunt ſeſe.

Having read a few verſes more, he departed, with the loud applauſes of the whole aſſembly. Then ſaid Julian, as he paſſed out of the theatre, "What think you of this ſtranger and his *quadrupes equus?* for thus he reads it:—

> Denique vi magnâ quadrupes *equus* atque elephanti
> Projiciunt ſeſe.

Do you ſuppoſe, if his inſtructor had been a man of any value, that he would have ſaid *quadrupes equus*, and not *quadrupes eques?* that Ennius ſo wrote it, no one at all attentive to ancient learning has ever doubted." But when ſome of the company ſaid, that they had read (every one with his ſchoolmaſter) *quadrupes equus*, and wondered what was the meaning of *quadrupes*

 eques,

eques, "I would have you (ſays he) my good young men, read Quintus Ennius as accurately as Virgil did, who, imitating this verſe in his Georgics, has put *equitem* for *equum* in the following lines:—

> Frena Pelethronii Lapithæ gyroſque dedere
> Impoſiti dorſo, atque *equitem* docuere ſub armis
> Inſultare ſolo, & greſſus glomerare ſuperbos.

In which place, unleſs any one interpret it abſurdly, *equitem* can only ſignify *equum*; for moſt of the ancients called the man who rode, and the horſe on which the rider ſate, *equitem*; therefore the term *equitare*, which is derived from *eques*, is applied both to the rider and the horſe moving under him. Thus Lucilius, a man eminent for his knowledge of the Latin language, uſes the phraſe '*equum equitare*,' in the following verſes:

> Queis hinc currere *equum* nos atque *equitare* videmus,
> His equitat curritque; oculis *equitare* videmus.

And again, 'Ergo oculis *equitat*.' However (continued he) I was not content with theſe examples; and in order that it might appear beyond all doubt and diſpute, whether Ennius wrote *equus* or *eques*, I procured with great trouble and expence, for the ſake of examining this one verſe, an edition of the firſt and oldeſt antiquity, with the emendations of Lampadion, and I there found

found it was written, not *equus* but *eques*." Julian made thefe and other obfervations to us with much learning and great good nature; but I afterwards met with them alfo in his works.

Chap. VI.

Ælius Meliffus, in the book entitled "De Loquendi Proprietate," *which he at firft calls a cornucopiæ, has afferted what is not worth memory or mention, prefuming that there is a great difference betwixt* matrona *and* materfamilias.

ÆLIUS MELISSUS [1] was a man in the higheft repute, within my memory, among grammarians, but in matters of literature he had more boafting and fophiftry than real talents. Befides many other publications, he wrote a

[1] *Ælius Meliffus.*]—There were feveral illuftrious Romans of this name. Lenæus Meliffus is mentioned by Suetonius among his eminent grammarians; Caius Meliffus was the friend of Mecænas, and was entrufted by him with the care of regulating the public libraries in the Octavian Porch. See Gronovius. The Meliffus here mentioned was a cotemporary of Gellius, and probably a defcendant of the former.

 book

book which, when it was publifhed, was thought very learned: its title held out a great allurement to readers; it profeffed to be on correct fpeaking. Who could fuppofe that he fpoke properly, unlefs he had thoroughly ftudied Meliffus? In that book is the following paffage: "She is called *matrona* [2] who has had one child, fhe who has had more is called *materfamilias*, as a fow when fhe has had one litter is called *porcetra*, when many, *fcropha*." We are left, however, to confult the augurs, whether this remark of Meliffus be a thought and conjecture of his own, or whether he had read it in fome other author. With regard to *porcetra*, he has certainly the authority of Pomponius [3], in his comedy which has that title; but that *matrona*

[2] *Matrona.*]—There were different kinds of marriage contracts among the Romans, upon a careful attention to which much depends with refpect to the underftanding of local circumftances and private manners. The reader will do well to confult that part of Heineccius which difcuffes the fubject of Roman marriages, where the difference betwixt the *matrona* and the *materfamilias* is diftinctly pointed out. The legal marriages were called the *ufus*, the *confarreatio*, and the *coemptio*; and it is certain from the beft authothorities, that the wife who was married without regard to one of thefe obfervances was *matrona*, but not *materfamilias*, whatever number of children fhe might have. The diftinction therefore here fpecified by Meliffus is neither correct nor fufficient.

[3] *Pomponius.*]—There were two Latin poets of this name, one Lucius Pomponius, who is the one here alluded to,

trona is not ufed except to exprefs one who has had one child, and *materfamilias*, one who has had more, he can produce no authority from writers of antiquity. This in fhort feems the more probable, and which accurate explainers of ancient words have affirmed, that fhe is properly called *matrona* who is married to a hufband, as long as fhe remains in that ftate, although fhe may have no children, and fhe is fo called from the word *mater*, which though not yet obtained, fhe has the hope and chance of obtaining, whence that ftate is called matrimony; but fhe only is called *materfamilias* [4] who is in the hand

to, and a writer of comedies; the other, Publius Pomponius, a writer of tragedies. H. Stephens has preferved fragments of both. Stephens mentions a play of the former called Porcaria, but not one of the name of Porcetra.

[4] *Materfamilias.*]—This word feems to be ufed by Plautus merely as fynonymous with *uxor*, without any difcrimination of the kind abovementioned:

> Nunquam enim nimis curare poffunt fuum parentem filiæ;
> Quem æquius eft nos potiorem habere quam te poftidea,
> pater
> Viros noftros, quibus tu voluifti effe nos *matresfamilias*.

Thus tranflated in Thornton's Plautus:

> Children can never take too tender care
> Of a loved parent; whom fhould we efteem
> More dear than you, and next to you our hufbands,
> Of your own choice.

The reader will perceive that this tranflation is hardly marked enough.

 of

of her husband, and under his direction, or the direction of him under whose authority her husband is, for she comes not only into wedlock, but into the family of her husband, and the situation of his heir.

Chap. VII.

In what manner Favorinus reproved one who was unseasonably enquiring concerning the ambiguities of words. The different significations of the word CONCIO [1].

MY friend Favorinus happening to meet, near the temple of the Carmentæ, with Domitius, a man of learning, and an eminent grammarian at Rome, but sirnamed the *insane*,

[1] H. Stephens is at considerable pains to prove the title to this chapter spurious and corrupt, but he exerts himself to little purpose, for it does not at all matter whether the title of the chapter tells the reader how Favorinus treated Domitius, or how Domitius behaved to Favorinus.

There is a great deal of truth in these harsh words put into the mouth of Domitius; and it is obvious enough, that with all his talents and accomplishments, this Favorinus, the friend and favourite of Gellius, discovers on various occasions a great deal of pedantry.

from

from his ferocious and churlifh difpofition, faid to him (I was with Favorinus at the time) "Pray tell me, mafter, have I done wrong in calling (δημογορίας) addreffes to the people, when I wifhed to exprefs it in Latin, *conciones?* for I am not fure, and I wifh to know, whether any one of the ancients, who were attentive to propriety of fpeech, called an oration by the word *concio?*" "Sir (replied Domitius, with a fierce voice and countenance) there is nothing good to be expected when you diftinguifhed philofophers think of nothing but words and authorities for words; but I will fend you a book, wherein you will find what you want, for I, a grammarian, am occupied in the ftudy of morality and the rules of life, but you, philofophers, are, as Cato calls you, dead gloffaries[2]; you collect, and read over and over old filthy records, foolifh and trifling as the words of old women hired for mourners. I wifh our whole race were mute, difhonefty would then lack its inftrument of mifchief." When we had left him, "We addreffed this man (fays Favorinus) at an unlucky moment, for he feems to me to be in the paroxyfm of fome difeafe; obferve, however (adds he) that this waywardnefs of difpofition, which is called melancholy, does not happen to

[2] *Dead gloffaries.*]—Mortuaria gloffaria. It is fometimes read mortualia; the latter term occurs in Plautus: hæc non funt non nugæ non enim mortualia.

 little

little and weak minds; but there is ſomething of elevated affection in it[3], and ſtrong truths are often ſpoken, though without any regard to time or ſeaſon. What now is your opinion of his remark upon philoſophers? Would it not have been thought worthy of remembrance, if Antiſthenes or Diogenes had ſpoken it?" He ſent, however, the book ſoon after to Favorinus, as he had promiſed; it was, I think, a publication of Verrius Flaccus, in which queſtions of this ſort were diſcuſſed; that *ſenatus* expreſſed the place of the aſſembly, and the perſons who formed it; that *civitas* denoted the ſituation, the town, the government, and the multitude; that *tribus* and *decuriæ* were uſed for the place, the government, and the inhabitants; and that *concio* ſignified three things, namely, the tribune from which the oration was delivered, the aſſembly of the people ſtanding round, and the ſpeech itſelf. As Marcus Tullius in his ſpeech againſt Quintus Metellus ſays, "I aſcended (*in concionem*) the tribune, a concourſe was aſſembled;" and in his Orator he ſays, "I often heard the aſſemblies (*conciones*) exclaim, when my words appeared particularly in point, for their ears wait, that the ſentence may be fitly bound together by well-placed words." This word ſignified alſo an aſſembly of the people, and the ſpeech itſelf, which was not proved by examples taken from that book, but, at the re-

[3] *Elevated affection.*]—Literally heroic affection. The expreſſion and ſentiment is from Ariſtotle.

queſt

queſt of Favorinus, we afterwards found proofs of theſe various ſignifications, both in Cicero, as I before obſerved, and in the moſt elegant of the ancient writers; but what he moſt wanted, namely, to find *concio* uſed for the ſpeech itſelf, the title of one of Cicero's books exhibits, which is called by Tully himſelf (" *contra concionem Q. Metelli*") which means only an oration againſt the ſpeech of Q. Metellus.

CHAP. VIII.

The ομοιοτελευτα, *and* ομοιοπτωτα, *and other things of this ſort, which are conſidered as ornaments of compoſition, are trifling and puerile; this ſhewn from the verſes of Lucilius.*

LUCILIUS has expoſed with great wit, and ridicule, in his fifth Satire, thoſe literary affectations, ſuch as words ending in a ſimilar manner, or of an equal number of ſyllables, or otherwiſe like or equal to each other, by the immoderate and unſeaſonable uſe of which fooliſh people, who wiſh to appear Iſocratics [1], excite diſguſt;

[1] *Iſocratics.*]—In other words, followers of Iſocrates. This perſon reckoned among his diſciples a long catalogue of

difguft; he has fhewn how ftupid and childifh they are in that paffage, wherein he complains to a friend that he had neglected to vifit him when fick:

Quo me habeam pacto tametfi non quæris docebo,
Quando in eo numero manfti quo in maxima nunc eft
Pars hominum, ut periiffe velis, quem *nolueris* cum
Vifere *debueris*. Hoc *nolueris*, & *debueris*, te
Si minus delectat, quod ατεχνον Ifocratium eft: 'Ο-
χληρωδεςque fimul totum ac συμμειρακιωδες.
Non operam perdo, fi tu hic.

of honourable names; among others were Hyperides, Ifæus, Xenophon, Theopompus, Naucrates, &c.

The following character of Ifocrates from Quintilian, which I give in the tranflation of Patfall, feems to deferve a place here: "Ifocrates, in a different kind of eloquence, is fine and polifhed, and better adapted for engaging in a mock than real battle. He was ftudious of all the beauties of difcourfe, and had his reafons for it, having calculated his eloquence for fchools, and not for contentions at the bar. His invention was eafy; he was very fond of graces and embellifhments; and fo nice was he in his compofition, that his extreme care is not without reprehenfion."

Yet Cicero obferves of Ifocrates, that in what the peculiarities of his art confifted is not evident. Cicero's words are: Magnus et nobilis rhetor Ifocrates, cujus ipfius quam conftet effe artem non invenimus.—He adds; Difcipulorum autem atque eorum qui protinus ab hac funt difciplina profecti, multa de arte præcepta reperimus.

De Invent. Rhet. ii. 2.

CHAP.

CHAP. IX.

Signification of the word infecendo, *in M. Cato; and that* infecendo *is preferable to* infequendo, *though many think otherwife.*

IN an old book which contained an oration of M. Cato *de Ptolemæo contra Thermum*, was this paffage.—" Sed fi omnia dolo fecit, omnia avaritiæ atque pecuniæ caufa fecit, ejufmodi fcelera nefaria, quæ neque *infecendo*, neque legendo, audivimus, fupplicium pro factis dare oportet." Enquiry was made concerning the word *infecendo*. Of thofe who were prefent there was one who was a real fcholar, and one who was a fciolift; thefe two entered into a difpute, and the grammarian afferted that it ought to be written *infequendo* and not *infecendo*, fince it has the meaning of *infequens*, and we ufe *infeque* for proceed, in the imperative, as *infequere*. Thus in Ennius:

Infeque mufa, manu Romanorum induperator,
Quod quifque in bello geffit cum rege Philippo.

The other, a man of real learning, faid, there was nothing wrong, but that *infecendo* was correct and proper, and that attention was to be paid to Velius Longus,

Longus[1], an accompliſhed man, who, in his commentary on the uſe of old words, has ſaid, that in Ennius we ſhould not read *inſeque*, but *inſece*. Thus by the ancients, what we call *narrationes* was termed *ſectiones*. Varro alſo thus wrote the line of Plautus in the Menæchmi:

> Hæc nihilo mihi videntur eſſe ſectius, quam
> ſomnia.

Such was their controverſy. I am of opinion that Cato uſed *inſecendo*, and Q. Ennius *inſece*, without the *u*, for I found in the Patrenſian library a work of Livius Andronicus, of undoubted antiquity, called the Odyſſey, in the firſt verſe of which this word was written without the *u*:

> Virum mihi Camena *inſece* verſutum.

From the verſe of Homer:

> Ανδρα μοι εννεπε Μουσα πολυτροπον.

A book of this age and credit juſtifies my confidence. As for the verſe of Plautus, where *ſectius quam ſomnia* occurs, this is of no great weight. The antients, I believe, ſaid *inſece* rather than *in-*

[1] *Velius Longus.*]—This is ſometimes, but erroneouſly, written Verrius Longus.

There ſeems but little to obſerve concerning this chapter, but that the antients appear to have uſed the terminations *que* and *ce* indifferently, as *hujuſce* and *hujuſque*, *cujuſque* and *cujuſce*.

ſeque, becauſe it was ſofter and more harmonious; but both have the ſame meaning. The words *ſequor*, and *ſecta*, and *ſecutio*, differ in the manner of uſing them; but whoever ſhall thoroughly examine them will find their origin and formation the ſame. Learned men, and tranſlators of the Greek words, *ανδρα μοι εννεπε μȣσα*, and of *εσπετε νυν μοι μȣσαι*, think the word *dicere* means the ſame as *inſequi*, for, ſay they, in *εννεπε* *ν* is doubled, in *εσπετε* it is tranſlated; for that very word *επη*, which ſignifies *verba*, they ſay can only be derived from *επεσθαι* and *ειπειν*. For the ſame reaſon our anceſtors uſed to call relations and diſcourſes *inſectiones*.

CHAP.

Chap. X.

Those persons are mistaken who imagine, when inquiring into the state of fever, that it is the pulse of the vein, and not of the artery, that they feel.

DURING the heat of the summer I retired to the country house of Herodes, in the territory of Attica, at a place called Cephisia, diversified with groves and rivulets. While there, I was seized with a violent diarrhœa, accompanied with fever. At this place, when Calvisius Taurus the philosopher, and several of his followers, who came from Athens to visit me, were met, the physician of the village, who was sitting by me, began to explain to Taurus what the nature of the complaint was that I was afflicted with, and with what degree of force, and at what intervals the fever made its return; then in the course of his argument, having said I was mending, he added, and you, Taurus, may satisfy yourself of this if you will lay your finger upon the vein. When the learned men who were with Taurus had heard the physician speak in so illiterate and improper a manner, calling the artery the vein, attributing his error to ignorance, they began to whisper to each other, and to signify their disapprobation

disapprobation by their looks; which when Taurus observed, turning with great mildness, as his custom was, to the physician, "we have no doubt, worthy Sir," he said, "that you are not ignorant of the distinction between arteries and veins; you know that the veins have no power of moving themselves, and that we only examine them for the purpose of drawing away blood, but that the arteries, by their motion and pulsation, shew the state of the health, and the degree of intenseness of fever; but it is easy to see that you spoke rather with a view to accommodate yourself to the common mode of discoursing, than through ignorance of the nature of the vessels, and you are not the only person I have heard speaking so incorrectly, calling the artery the vein; let us then have the pleasure of seeing that you are more expert in curing diseases than in discoursing upon them, and may the gods bless your endeavours." When I reflected afterwards upon the circumstance of the physician being reproved for speaking incorrectly, I considered that it was not only indecent for a physician, but for any person, who has been liberally educated, to be ignorant of the structure of those parts of our body which are not difficult of investigation, and which nature has made easily intelligible, that we might be enabled to take the necessary precautions for the preservation of our health, and therefore whatever time I could spare from my necessary avo-

 cations

cations I employed in reading ſuch medical books, as I thought were beſt calculated to furniſh me with inſtruction upon thoſe ſubjects. Amongſt theſe, with many other matters not foreign to the purpoſe, I remember to have read on the ſubject of the veins and arteries nearly to the following purport. A vein, called by phyſicians αγγειον[1], is receptacle for the blood, mixed and blended with the vital ſpirit, in which the blood is in a

[1] Αγγειον.]—The antients called all the veſſels of the body by this name. Machaon applies it alſo to the bag that contains the fœtus in utero. Angeiologia is that part of anatomy which deſcribes the veſſels, veins, arteries, lymphatics, lacteals, &c.

The antients appear to have had very confuſed notions of the blood veſſels; they were originally called by one name (veins) and the term artery was confined to the aſperia arteria, or wind-pipe: at length it was obſerved that ſome of the veſſels had a motion or pulſation, others not; thoſe that were endowed with motion were ſuppoſed to be filled with ſpirit or air, which they were thought to receive from the lungs, and were called arteries; the veſſels without motion, and carrying blood, were called veins. Hippocrates thought that the veins were derived from the liver, the great fountain of blood, as it was then imagined; the arteries from the heart, which received its ſpirit or air from the veſſels of the lungs; but he is not every where conſiſtent with himſelf. In his book de Carne, he deſcribes the veins and arteries as derived from the ſame fountain. "Duæ * enim ſunt a corde "venæ cavæ, et hæc quidem arteria, illa vero vena cava no- "minatur. Arteria vero calidi plus continet quam vena "cava, et ſpiritus penus eſt."

* Hippoc. Oper. Om. Ferio. p. 250. tom. 1.

much

much greater proportion than the ſpirit; an artery, on the contrary, is a receptacle for the vital ſpirit blended and mixed with the blood, but in which the ſpirit predominates. Σφυγμος, pulſatio, or the pulſe, is the natural and involuntary motion, or contraction and dilatation of the heart and arteries; by the antient Greek writers it is called the ſyſtole and diaſtole of the heart and arteries.

CHAP. XI.

Verſes of Furius Antiates ignorantly cenſured by Cæſellius Vindex; which verſes are ſubjoined [1].

I Cannot agree with Cæſellius Vindex, the grammarian, though in my opinion he is by no means deſtitute of learning. He had haſtily and ignorantly affirmed that Furius, an old poet,

[1] The fourth line of the verſes quoted from Furius, I would amend thus. What can the meaning poſſibly be of "Hic fulica levis," without ſaying any thing of the falſe quantity? I would therefore read "ſic fulica levius."

Fulica is a ſea fowl, and this will make the line not only intelligible, but the figure very poetical: "Thus, lighter than a ſea fowl, the veſſel ſkims along the main."

 diſgraced

difgraced the Latin language by forming fuch words as thefe, which to my ear appear not inconfiftent with poetic elegance, nor vulgar or unpleafant to be fpoken, as fome of thofe are which celebrated writers have harfhly and coarfely introduced. The words of Furius which Cefellius has cenfured are thefe: he applies the term *lutefcere* to the earth when it became muddy; darknefs coming over like night he expreffes by *noctefcere*; to recover wonted ftrength by *virefcere*: he defcribes the wind curling the fea, and making it fhine, by the word *purpurat*[2]; and to become rich he calls *opulefcere*. But I have fubjoined the lines from Furius's poem.

Sanguine diluitur tellus: cava terra *lutefcit*.
Omnia *noctefcunt* tenebris caliginis atræ.
Increfcunt animi, *virefcit* vulnere virtus.
Hic fulica levis volitat fuper æquora claffis:
Spiritus Eurorum virides cum *purpurat* undas.
Quo magis in patriis poffint opulefcere campis.

[2] *Purpurat.*]—The term purple is frequently applied to the fea by Homer, in the fenfe of clear and fplendid. See Falfterus.

Vox purpureum & purpura non femper pro illo eximie rubente colore, fed etiam quandoque pro nitore illo qui in optimis coloribus efflorefcit, fumitur.

CHAP. XII.

The ancients had the custom of changing verbs active into verbs passive[1].

IT was formerly considered as an elegance in composition to substitute words possessing an active for a passive signification, and vice versâ. So Juventius in one of his plays: " Pallium un-

[1] Barthius, Taubmannus, and Rutgersius, will supply the more curious and inquisitive reader with pertinent illustrations of this chapter.

The commentators have been greatly divided whether it should be read Juventius or Terentius. Some manuscripts have Juventus. See Barthius Advers. 1026.

Many instances might be easily adduced of similar usage of the active for the passive verb. Thus in Virgil:

> Tum prora avertit et undis
> Dat latus,

Where *avertit* is used for *avertitur*.

> Nox humida cœlo
> Præcipitat.

Where *præcipitat* is used for *præcipitatur*, &c.

Cicero also somewhere has *terra movet* for *terra movetur*.

Consult Rutgersius, Var. Lect. p. 439.—Who, in vindication of the reading of Juventius, affirms, that the passage here quoted, does not exist in Terence.

guit face *ut ſplendeat*." Is not this much more elegant than if he had ſaid, "*ne maculetur?*" Plautus too in the ſame manner, "quid eſt hoc? *rugat* pallium, amictus non ſum commodè." Plautus has likewiſe uſed *pulveret*, not to ſignify to make duſty, but to become duſty.

"Exi tu, Dave, age,
"Sparge, mundum eſſe hocce veſtibulum volo;
"Venus ventura eſt noſtra. Non hoc *pulveret*."

In the Aſſinaria too, he ſays, *contemples* for *contempleris*:

"Meum caput *contemples* ſiquidem e re conſultas tuâ."

Cnæus Gellius likewiſe in his Annals ſays—"After the tempeſt *ſedavit* (ſettled) Adherbal ſacrificed a bull." Mark Cato too in his Origines,—"Eodem convenæ complures ex agro acceſſitavere, eo res eorum auxit." Varro, in the book which he addreſſed to Marcellus on the Latin language,—"In priore verbo graves proſodiæ, quæ fuerunt, manent, reliquæ *mutant*," which is very elegantly put for *mutantur*:" this alſo appears to be the caſe in the ſame Varro's ſeventh book of his Res Divinæ: "Inter duas filias regum *quod mutet* inter Antigonam & Tulliam eſt enim advertere." But we find in almoſt all ancient authors inſtances of verbs paſſive being uſed for active ones, of which I now remember a few, as *muneror* te for *munero*,

ſignificor

ſignificor for *ſignifico, ſacrificor* for *ſacrifico, adſentior* for *adſentio, fœneror* for *fœnero, pigneror* for *pignero*, with many others, which in the courſe of reading will frequently be found.

CHAP. XIII.

Reply made by Diogenes the philoſopher to one who attacked him with an impudent ſophiſm[1].

WE were celebrating the Saturnalia at Athens in an elegant game of this kind, when many of us, engaged in the ſame literary purſuits,

[1] A curious incident occurs in Athenæus, book x. c. 12. which may be inſerted here as illuſtrative of the contents of this chapter:

It was cuſtomary at Athens to impoſe a certain penalty on thoſe who could not give the ſolution of an ænigma; they were obliged to drink up a goblet of wine.

Again, in the ſame chapter:

The ancients conſidered the art of expounding ænigmas as a proof of having received a liberal education; they were generally introduced as a part of the entertainment. The reward, the author obſerves, was what an ingenuous mind would have bluſhed to receive; the penalty for not ſolving them was, to drink a goblet of wine.

pursuits, were assembled to pass away our time: we discussed questions of wit called *sophismata*; every man flung them before the company like so many dice, and the prize for solving, or the penalty for being unable to solve the question, was a sesterce. This money being collected by one in capacity of a waiter, an entertainment was provided for those engaged in the game. The questions were of this sort, although in Latin, they appear inelegant and aukward: "What snow is, hail is not. Snow is white, therefore hail is not white." There was a simiiliar one to that: "What a man is, a horse is not. Man is an animal, therefore a horse is not an animal." It was his part, who was called by the cast of the die

The above rewards and penalties refer to questions and riddles of a less honourable nature. There were others introduced only among men of science and accomplishments, and involved some subtleties of philosophy or of grammar: the reward in such a case was a garland; they who did not solve them were compelled to drink a goblet of wine mixed with salt.

A custom prevails in this country, in drinking parties, of imposing a fine of a bumper for any supposed offence against the *decencies of the banquet*, and for more atrocious crimes offenders are occasionally made to drink a glass of salt and water; doubtless a custom borrowed from the high classical authority spoken of above.

A fragment of Antiphanes, in the above mentioned book of Athenæus, adds, that the culprit in these cases was compelled to drink his salt and water without taking breath, and with his hands tied behind him.

to unravel the queſtion, to declare in what part of the ſentence, and in what word the fallacy conſiſted; if he did not declare this, no reward was given him, he was fined a ſeſterce, and that fine went towards furniſhing the entertainment. But I muſt relate the facetiouſneſs with which Diogenes repaid a ſophiſm of this kind, propoſed in contempt by a logician from the Platonic ſchool. When the logician began, "What I am, that you are not." Diogenes agreeing, he added, "I am a man." To this likewiſe Diogenes aſſented. The logician then concluded, "therefore you are not a man." "This (returned Diogenes) is falſe; and if you would have it true, you muſt begin your propoſition with me."

CHAP.

CHAP. XIV.

What number HEMIOLIOS *is, and what* EPITRITOS, *which words our countrymen have not ventured to tranſlate into Latin* [1].

THE Greeks have certain ways of expreſſing numbers, for which we have no words in Latin. They who have written in Latin upon the ſubject of numbers have uſed Greek terms, for they were unwilling to riſk the abſurdity of coining words in our tongue; for what word could expreſs *hemiolius* or *epitritus*, which contains in itſelf a whole number and its half, as three to two, fifteen to ten, thirty to twenty. *Epitritos* is that which contains a whole number and its third part, as four to three, twelve to nine, forty to thirty.

It is worth while to notice and remember theſe terms expreſſive of number, becauſe, unleſs they are underſtood, the moſt ſubtle calculations in the writings of philoſophers cannot be underſtood.

[1] Gronovius informs us in his note, that Vitruvius rendered the Greek word ημιολιον by the Latin ſeſquialterum, and επιτριτον by tertiarium. The old gloſſaries interpret επιτριτον by ſeſquitertium.

CHAP. XV.

M. Varro has made a remark on hexameter verſes of too minute and trifling a nature[1].

IN long verſes called hexameters, and in iambics of ſix feet, they who ſtudy metre have obſerved, that the two firſt feet and the two laſt may conſiſt of ſingle words ſtanding by themſelves, but that the middle ones cannot; but that they always conſiſt of words divided, or mixed and confuſed. Varro in his grammar ſays, he has obſerved in the hexameter verſe, that upon all occaſions the fifth half foot finiſhes a word, and that the firſt five feet have equal power toward completing the verſe with the other ſeven; and this, he ſays, is contrived by a certain geometrical ratio.

[1] The meaning of what is here not very clearly ſaid, is, that the third foot of an hexameter verſe cannot form a word of itſelf; but this is abſurd, and was not attended to by the beſt poets. Muretus in his Various Readings points out ſeveral verſes, both in Latin and Greek, in which this was not obſerved. One of them may be ſufficient here:

Concutitur tum ſanguis viſcere perſentiſcunt.

This line is in Lucretius, and ſanguis, the third foot, is a word by itſelf.

BOOK XIX.

CHAP. I.

The anſwer of a certain philoſopher, who was aſked why he became pale in a ſtorm at ſea.

IN our way from Caſſiopia[1] to Brunduſium we paſſed through the Ionian, a ſea violent, vaſt, and agitated with ſtorms. During the whole firſt night of our voyage a very ſtormy ſide wind filled our veſſel with water. At length, after much complaining, and ſufficient employment at the pump, daylight appeared, but brought no diminution of our danger, nor ceſſation of the ſtorm; but the whirlwinds ſeemed increaſing, and the black ſky, and the balls of fire, and the clouds, forming themſelves into

[1] *Caſſiopia.*]—Called alſo Caſſope, a town on the coaſt of Epirus. There were others of the ſame name in that vicinity. See Palmer's Deſcr. Græc. Antiq. p. 262, &c.

frightful

frightful ſhapes (which they called Typhons)[2] appeared hanging over us ready to overwhelm the ſhip. In the company was a celebrated philoſopher of the ſtoic ſchool, whom I had known at Athens, a man of ſome conſequence, and rather diſtinguiſhed for the good order in which he kept his pupils. Amidſt all theſe dangers, and this tumult of ſea and ſky, I watched this man attentively, anxious to know the ſtate of his mind, whether he was dauntleſs and unalarmed. I obſerved that he expreſſed no fear nor apprehenſions, uttered no complaints like the reſt, nor gave into their way of exclaiming; but in paleneſs and terror of countenance he differed but little from his neighbours. When the ſky grew clear, and the ſea became calm, a certain rich

[2] *Typhons.*]—Pliny deſcribes in formidable terms both the *Ecnephias* and *Typhon,* two kinds of hurricane or whirlwind, b. ii. c. 48.—Of all phænomena of this kind, none is more alarming to the ſailor than the waterſpout, which happens ſometimes in the Mediterranean. Tournefort has deſcribed one very forcibly. Many have been the ſolutions offered for this ſurpriſing appearance. M. Buffon ſuppoſes the kind of ſpout there deſcribed to proceed from the operation of fire beneath the bed of the ſea, as the waters appear greatly agitated at the ſurface. Some have accounted for it by ſuction, as in the application of a cupping glaſs to the ſkin. Theſe are peculiar to the ſea, but typhons of a ſimilar kind have alſo been experienced by land, of ſuch violence as to ſtrip houſes of their roofs, and to do incredible damage, catching birds and other animals in their vortex, and daſhing them with violence to the ground.

Greek

Greek from Aſia approached the ſtoic; his wealth was proved from his expenſive appearance, his quantity of baggage, and his train of attendants. " What is the reaſon (ſaid he, in a bantering humour) that when we were in danger, you, who are a philoſopher, were afraid, and looked pale, while I was neither afraid nor pale?" The philoſopher, doubting a little whether it was worth while to make any anſwer: " If (ſaid he) in ſo violent a ſtorm, I did diſcover a little fear, you are not worthy of being told the reaſon; but that follower of Ariſtippus ſhall give you an anſwer for me, who, upon a ſimilar occaſion, being aſked by a man much like yourſelf, why, as a philoſopher, he was afraid, while he feared nothing, replied, that there was not the ſame cauſe for fear in one as the other, for the preſervation of a worthleſs coxcomb was not an object worthy of much anxiety, but that he was concerned for the ſafety of an Ariſtippus." With this reply the ſtoic got rid of the rich Aſiatic. But afterwards, as we were approaching Brunduſium, and the winds were appeaſed, I aſked him, " What was that cauſe of fear which he had refuſed to relate to him who had ſo improperly addreſſed him?" He then with kindneſs and politeneſs ſaid to me, " Since you are deſirous of knowing, hear, or rather read, and you will believe it the more readily, and remember it the better, what the original founder of the ſtoic

ſect

fect thought of that short-lived but necessary and natural fear." He then produced to us, from a little bag, the fifth book of Epictetus's Dissertations[3], which, according to Arrian's arrangements, no doubt agree with the writings of Zeno and Chrysippus. In this book, which was written in Greek, we found a passage to this effect: " The vision of the mind, which philosophers call phantasies, by which the mind of man, on the first appearance of an object, is impelled towards the perception of that object, are not voluntary or controuled by the will, but obtrude themselves upon men by a certain power inherent in themselves; but there are also degrees of assent which they call συνκαταθεσεις, by which these appearances are known and judged of; these are

[3] *The fifth book of Epictetus.*]—This is a strong testimony in favour of Arrian, though the fifth book, whence these words are taken, is no longer extant. We have at present only four, in which this passage does not occur. The stoics having invented for their wise man an elevation above the reach of nature, were obliged to devise these subtleties to escape the reproaches to which they would of course be exposed, when unexpectedly they were surprised in feeling as much weakness as other people, or perhaps more. The first appearances of things, as they struck the mind without reflection, were called φαντασιας (fantasies) and considered as partly deceptions. Epictetus says in his Enchiridion, εὐθυς εν πασῃ φαντασιᾳ τραχειᾳ μελετα επιλεγειν ὁτι φαντασια εςι, και ε παντως το φαινομενον, ch. 5. In every disagreeable appearance, exercise yourself to say, this is merely an appearance, or fancy, and not exactly as it seems.

voluntary and under the controul of the wills of men; therefore, when any terrible found, either from heaven, or from the fall of any building, or a fudden meffenger of unexpected danger, or any thing of that fort occurs, the mind even of a wife man cannot but be moved a little, and fhrink, and fuffer alarm, not from a preconceived opinion of any evil, but by certain rapid and unexpected attacks which overturn the power of the mind, and pervert the reafon. In a little time, however, the wife man difapproves of thefe phantafies, thefe terrors of the mind; that is, he does not give his affent to them, he does not acknowledge the propriety of the impreffion they make; he cafts them away, he renounces them; nor does there appear to be any thing in them worthy of exciting alarm. And herein they fay, is the difference between the mind of a wife man and that of a fool: a fool fancies things are as they appear to him on the firft impulfe of his mind, fhocking and alarming, and by an affent of his mind he admits and gives way to them, for the ftoics ufe the word προσεπιδοξαζει in their difcuffions of this fubject; but a wife man, although he be for a fhort time moved to palenefs and alarm of countenance, yet does not give way, but retains the dignity and firmnefs of that opinion which he ever held concerning fuch objects, as of things by no means to be dreaded, though exciting momentary alarm by falfe appearances

pearances and vain terrors." Such was the opinion of Epictetus the philosopher, as we found from the decrees of the Stoics contained in that book. From which I have drawn a conclusion, that in such cases as I have mentioned, we are not to suppose a man foolish or ignorant because he turns pale, or grows as it were white; but we are to allow, that in the sudden impulse, he rather gives way to human infirmity, than that he really believes things to be what they appear.

Chap. II.

Of the five senses; that two of them are more particularly common to the beasts.

MEN have five senses, which the Greeks call αισθησεις, by which mental and bodily pleasure seems to be pursued: the taste, the touch, the smell, the sight, the hearing. From all of these, the enjoyment of any immoderate degree of pleasure is deemed base and disgraceful; but of all pleasures, according to the opinion of wise men, that is considered as the most dishonourable, which is derived from the too

great uſe of the taſte and the touch; and thoſe men who particularly devoted themſelves to the indulgence of ſuch beaſtly pleaſures, the Greeks call ακολαςυς and ακρατεις, words of the deepeſt reproach. We call them incontinent or intemperate; for if you would have a cloſer tranſlation of ακολαςυς, it would ſtill be a new word; but the two pleaſures[1] derived from the taſte and the touch, gluttony and debauchery, are alone common to man and beaſt; therefore he who was addicted to theſe pleaſures, was numbered with beaſts and wild animals. The pleaſures ſpring-

[1] *Voluptates duæ,*]—Seneca, as a Stoic, is ſtill more rigorous, and condemns all pleaſures, as fit only for inferior animals. " Voluptas bonum pecoris eſt. Magnam vitam facit titillatio corporis? Quid ergo dubitatis dicere, benè eſſe homini, ſi palato benè eſt? Et hunc tu, non dico inter viros numeras, ſed inter homines, cujus ſummum bonum ſaporibus, ac coloribus, ac ſonis conſtat? Excedat ex hoc animalium numero pulcherrimo ac diis ſecundo, mutis agregetur animal pabulo natum." Epiſt. 92. " Pleaſure is the gratification of a beaſt. Can the external delight of the body produce an exalted ſtate of life? Why then not declare at once that a man is of neceſſity well off when his palate is ſo? And can you reckon that perſon in the claſs, I do not ſay of men, but of human creatures, whoſe chief good conſiſts in taſtes, in colours, or in ſounds? Let ſuch a one ſecede from this claſs of ſuperior animals, inferior only to the gods, and be numbered with the dumb brutes, as a creature born only to eat."

The diſtinction of the Peripatetics here recorded, is, however, more accurate, and gives a good ſolution of the doubt propoſed, why ſome pleaſures are held more particularly baſe than others.

ing from the other three senses appear to be exclusively appropriate of man. I subjoin the words of Aristotle upon this subject, in order that the authority of a great and illustrious man may deter us from such disgraceful pleasures:—"Why are they called incontinent [a] who indulge to excess in the pleasures of the touch or the taste? (For both they who are immoderate in venery and in the enjoyments of luxury are esteemed incorrigible. Of the luxurious, however, some find gratification in the tongue (or palate) and others in the throat, whence the wish of Philoxenus to have the throat of a crane.) On the other hand, why are they who are excessive as to the pleasures of the sight and hearing not called incontinent? Is it because the delights afforded by the touch or taste are common to us with other animals; and, being thus common, are therefore the most dishonourable, and chiefly or solely objects of reproach? So that we censure a man who is addicted to them, and call him incontinent and incorrigible, for being overcome and enslaved by the meanest of pleasures. Now, there being five senses, other animals are gratified only by the two above mentioned; but from the rest they receive either no gratification at all, or they receive it by accident.

[a] *Incontinent.*]—In the original ακρατεις. I know no better word in English; yet incontinent is specific and limited, as it were, to want of chastity. In Greek, ακρατης is generic. Again, ακολαστοι I have rendered incorrigible; yet to an English ear, abandoned, is far better.

Who then, retaining any degree of regard for the dignity of human nature, would delight in the purſuits of venery and gluttony, which are common to the ſwine and the aſs? Socrates obſerved, that many men lived for the purpoſe of eating and drinking; but that he eat and drank for the purpoſe of preſerving life; but Hippocrates[3], a man of extraordinary wiſdom, ſaid of venery, 'that it was a ſpecies of that virulent diſorder which we call epilepſy. His words are theſe; *την συνουσιαν ειναι μικραν επιληψιαν.*'

[3] *Hippocrates.*]—What is here aſcribed to Hippocrates, is given by Galen, and Clemens of Alexandria, to Democritus; and as it appears not in the works of Hippocrates now extant, it is poſſible that Gellius wrote incorrectly from memory. Be his account right or wrong, it is literally and ſervilely tranſcribed by Macrobius.

Chap. III.

That it is worſe to be commended coldly, than to be violently cenſured.

FAVORINUS the philoſopher affirmed that it was worſe to be ſlightly and coldly praiſed, than to be vehemently and heavily attacked. "For (ſaid he) the man who accuſes and calumniates you, in the ſame proportion that he does it with acrimony, by ſo much is he conſidered as unjuſt and hoſtile

to you, and often therefore meets with no credit; while he who praiſes you grudgingly and without effort, appears to have a bad theme, and paſſes for a friend of one whom he wiſhes to praiſe, but cannot find a proper ſubject of his panegyric [1]."

[1] Nothing can be more accurate than the diſtinction of Favorinus. This was exactly the ſpecies of treachery objected by Pope to Addiſon, who would, as he inſinuates—

> Damn with faint praiſe, aſſent with civil leer,
> And without ſneering teach the reſt to ſneer.
> Willing to wound, and yet afraid to ſtrike,
> Juſt hint a fault, and heſitate diſlike;
> Alike reſerv'd to blame, or to commend,
> A tim'rous foe, and a ſuſpicious friend.
>
> *Prol. to Satires*, v. 201.

Thus, among the ſentences of Syrus, and others, collected by Gruter, we have,

> Qui benè diſſimulat citius inimico nocet.

CHAP. IV.

The reaſon why the belly is relaxed by any ſudden fright; and why fire provokes urine.

ARISTOTLE's Phyſical Queſtions is a book replete with every kind of ingenuity and elegance. He there enquires how it happens, that when the ſudden apprehenſion of any great event comes upon people, violent commotions often take place in the belly? and why he who ſtands long before the fire, feels a diſpoſition to diſcharge his urine? "The cauſe (ſays he) of the belly being depreſſed by fear, is, that fear always produces cold[1], he calls it (ψυχροποιητικην) which power of cold drives all the blood and warmth

[1] *Quod timor omnis ſit algificus.*]—This mode of ſolving a problem is very common with Ariſtotle: he ſuppoſes a certain general effect, and then deduces the particular phænomena from it; but unfortunately the general poſition is arbitrarily aſſumed, is in itſelf diſputable, and as difficult to account for as the thing enquired. Thus, for inſtance, that fear in general is productive of cold, is in itſelf a very doubtful axiom; and if true, it may as well be aſked why fear produces cold, as why the ſpecified effects take place from it. Modern philoſophers perhaps do not much better underſtand the nature of theſe effects on the human frame, but they are more cautious in attempting to pronounce about them.

entirely

entirely from the ſkin, and at the ſame time cauſes paleneſs in thoſe who fear: and that blood," adds he, "driven inwards, ſtirs up internal commotions."—On the frequent provocation of urine by fire, his words are theſe: "The fire diſſolves the ſubſtance contained in the bladder, as the ſun looſens the ſnow."

CHAP. V.

An extract from Ariſtotle, importing that ſnow-water is very pernicious to drink, and that cryſtal is formed from ſnow [1].

IN the hotteſt ſeaſon of the year, myſelf and certain other intimates and friends had met at Tyburtum, the country ſeat of an opulent friend.

[1] The ſubject of this chapter is alſo diſcuſſed in Macrobius, book vii. chap. 12. A volume might eaſily be written, were I to attempt to enumerate all that has been ſaid on the properties of ſnow. Bartholinus wrote an expreſs treatiſe to prove its virtues; he entitles it De Nivis Uſu Medico, and aſſerts that ſnow tends to the prolongation of life, and prevents a multitude of diſeaſes. Snow-water is the ſole drink of the people of Norway in winter; and as the Norwegians are a hardy and long-lived people, it is probable that ſnow

friend. We were ſtudents in rhetoric and philoſophy, and there was amongſt us a good man, well inſtructed in the Peripatetic ſchool, and a zealous follower of Ariſtotle. He reſtrained us from drinking water melted from ſnow, with much ſeverity: he cited the authority of many celebrated phyſicians, and above all of Ariſtotle, a man moſt diſtinguiſhed by his univerſal knowledge. From him he affirmed, that ſnow-water was highly beneficial to corn and trees, but was unwholeſome as a drink to men, and produced conſumptions, and by degrees other diſorders, and for a long time fixed them in the bowels. Thus far he ſpoke with wiſdom, with a kind intention, and with earneſtneſs: but as there was ſtill no ceſſation of drinking ſnow-water, he produced from the library at Tyburtum, which being in the temple of Hercules, was well furniſhed, a book of Ariſtotle, and laid it before us. "Truſt then (ſaid he) at leaſt, the words of this wiſeſt of men, and ceaſe to ſport with your health." In that

poſſeſſes no appropriate noxious qualities. It is remarkable that the editors of Chambers's Dictionary do not notice what is ſaid againſt ſnow-water by Ariſtotle, though many authors are enumerated, who ſpeak of its virtues and uſes. That it contains nitre, and is admirably calculated to aſſiſt vegetation, are points, I believe too notorious to admit of argument or diſpute. Martial has the following epigram on ſnow-water.

> Non potare nivem, ſed aquam potare rigentem
> De nive, commenta eſt ingenioſa ſitis.

book

book it was written, that ſnow-water was very deſtructive to drink, for that it had been coagulated with more ſolidity than that which the Greeks call cryſtal. The reaſon aſſigned for this was, that as water is hardened by the coldneſs of the air, it follows that an evaporation takes place, and a certain thin air is expreſſed and emitted from it. But (ſaid he) the lighteſt part of it is evaporated, and that which remains is the heavier, and more groſs and unwholeſome, and being beaten by the impulſe, becomes like white froth. But there is a plain proof that the wholeſomer part is diſſipated and evaporated, becauſe the quantity is ſmaller than it was before it congealed. I have extracted and added a few of Ariſtotle's own words from that book.—"The reaſon why ſnow from water or ice is pernicious, is, that from all water congealed, the thinneſt part is diſſipated, and the lighteſt evaporates. A proof of it is, that it becomes leſs in quantity than it was before it was congealed; the moſt wholeſome part of it therefore having eſcaped, of courſe what is left muſt be worſe."—When we had read this, we gave due honour to the great Ariſtotle, and ever ſince I have ſworn war and vengeance againſt ſnow. Others, according to their different feelings, concluded a peace.

Chap. VI.

That ſhame impells the blood outward, but fear checks its circulation[1].

IN the problems of the philoſopher Ariſtotle, is this paſſage: "Wherefore do men from ſhame look red, or from fear turn pale, theſe affections being ſimilar? Is it becauſe, in people

[1] The queſtion introduced in this chapter is alſo diſcuſſed at length in Macrobius, book vii. chap. 11. Bluſhes, from whatever phyſical cauſe they ariſe, and whether they denote modeſty or guilt, have been very uſeful inſtruments in the ſervice of the poets, but have perhaps been never more ſucceſsfully employed than by our Shakſpeare, in the following paſſage:

> I have mark'd
> A thouſand bluſhing apparitions
> To ſtart into her face—a thouſand innocent ſhames
> In angel whiteneſs bear away thoſe bluſhes.

The idea that fear occaſions paleneſs, whether it be true or not, has been applied to ſimilar purpoſes in poetical deſcription. The following paſſage in Smollett's Ode to Independence, is equal to any thing of the kind:

> Far in the frozen regions of the North,
> A goddeſs violated brought thee forth,
> Immortal Liberty—whoſe look ſublime
> Hath *blanch'd* the tyrant's cheek in every varying clime.

aſhamed,

aſhamed, the blood flows from the heart to all parts of the body, ſo as to ſtop upon the ſurface; but in people afraid, it ruſhes from all quarters toward the heart?"—When I read this at Athens with my maſter Taurus, and aſked his opinion of the matter—" He has told us (ſays he) properly and truly what happens when the blood is diffuſed, and when contracted; but he has not ſaid why this happens. For it remains yet to be enquired, why ſhame diffuſes the blood, or why fear contracts it, ſince ſhame is a ſpecies of fear. The philoſophers define it thus:

Shame is the fear of juſt reproach."

CHAP. VII.

The meaning of the word OBESUM, *and ſome other old words.*

JULIUS PAULUS the poet, a man of character and of claſſical learning, had a ſmall paternal ſeat on the Vatican hill: here he often invited us, and kindly entertained us with fruits and the produce of his garden. After a mild autumnal

autumnal day, when Julius Celfinus and myfelf had fupped with him, and had heard at his table the Alceftes of Lævius[1], and were returning to the city with the declining fun, we reflected upon the rhetorical figures, the new ufages of certain words, and the ftriking paffages in Lævius's play. As each word occurred which was worthy of notice, as far as our memory could fupply us, we made ufe of it. The paffages which then prefented themfelves were thefe:—

> Corpore, *inquit*, pectoreque undique *obefo*,
> Ac mente exfenfâ tardigenulo fenio oppreffum.

Here we noticed that *obefum*, which he ufes to fignify *thin*, *elegant*, is applied rather with propriety, than according to ufual cuftom; vulgarly and improperly it means *fat* and *bulky*. We obferved likewife, that he fays, *obliteram gentem*, for *obliteratam*—and he calls enemies who break their treaty *fædifragos*, not *fæderifragos*. The blufhing Aurora he calls *pudoricolorem*, and Memnon *nocticolorem*, *& forte*, *dubitanter*; and from the word *fileo*, he fpeaks of *filenta loca*, and

[1] *Lævius*]—Many editions read Nævius; but it is certain that it was Lævius who wrote a tragedy called Alceftes, on the model of the Alceftes of Euripides: fo alfo did Accius and Ennius. This Lævius is before mentioned by Gellius, book ii. c. 24. See H. Stephens on this chap. p. 112 of his edition—for *filiceo* he propofes to read *filicio*, from *filex*, *filicis*; *filicius* means flinty, hard-hearted.

pulverulenta,

pulverulenta, and *peſtilenta*; and *carendum*, *carendum tui*, inſtead of *carendum te*; and *magno ipete*, for *impetu*. He has alſo put the word *forteſcere* for *fortem fieri*, *dolentiam* for *dolore*, and *avens* for *libens*. He alſo uſes *caris intolerantibus* for *intolerandis*, and *manciolis* for *tenellis manibus*, and *quieſcam ſeliceo* and *fiere impendio infit* for *fieri impensè incipit*, and *accipitret* for *jaceret*. We amuſed ourſelves with noticing theſe among various Lævian particularities: but others, which appeared likewiſe foreign from common uſage, and too highly poetical, we paſſed over; ſuch as what he ſays of Neſtor, whom he calls *triſecliſenex*, and *dulcioreloquus*. The ſwelling and vaſt waves he calls *multigrumis*, and of ſtreams congealed by froſt, he ſays they are *tegmine onychino*. Many inſtances alſo there are, wherein he has uſed paraphraſtic expreſſions; as for inſtance, where he calls his calumniators *ſubducti ſupercilii carptores*.

CHAP.

CHAP. VIII.

An enquiry whether the words ARENA, CÆLUM, triticum, *are ever uſed in the plural number; and whether* quadrigis inimicitiis, *and other words beſide, are ever found in the ſingular number.*

WHEN I was a youth at Rome, before I went to Athens, when I was free from maſters and lectures, I often viſited Fronto Cornelius, and enjoyed the advantage of his converſation, which was diſtinguiſhed by its purity, and replete with excellent information. It invariably happened, that as often as I ſaw him, and heard his converſation, I came away better inſtructed and improved: as for inſtance, when on a certain day he made ſome ſlight remarks on a trivial ſubject, but one not entirely unconnected with the ſtudy of the Latin language. When a certain friend of his, a man of learning, and a diſtinguiſhed poet, ſaid, that he had been cured of the dropſy by the application of "*calentes arenæ*;" Fronto, playing upon the word, replied, "The diſeaſe indeed you are free from, but you are troubled with the complaint of vicious ſpeaking; for Caius Cæſar, the perpetual dictator, the ſon-

in-

in-law of Cnæus Pompey, from whom is derived the family and the name of the Cæſars, a man of excellent talents, and diſtinguiſhed beyond all others for his purity of ſtyle, in thoſe books 'De Analogia,' addreſſed to Marcus Cicero, has advanced that the uſage of *arenas* is a corruption: for that *arena* is no more a noun of multitude than *cælum* or *triticum*. On the other hand, the word *quadrigas*, although it be one carriage, is yet a body of four horſes yoked together; and he thinks ought always to be uſed in the plural number, as the words *arma*, and *mœnia*, and *comitia*, and *inimicitias*. And now, my dear poet, have you any defence to ſet up, which may prove that what you have ſaid is not corrupt?"—"As to the word *cælum*, replied the other, and *triticum*, I do not deny that it ſhould always be uſed in the ſingular number; nor are *arma*, and *mœnia*, and *comitia*, to be conſidered otherwiſe than always as nouns of multitude. I ſhall conſider however about *inimicitiæ* and *quadrigæ*, whether I ſhall give way to the authority of the ancients concerning them: with reſpect to *quadrigæ*, probably I may; but why ſhould not Cæſar ſuppoſe that *inimicitiam*, like *inſcientiam*, and *impotentiam*, and *injuriam*, were uſed by the ancients, and may be uſed by us? for Plautus, the ornament of the Latin language, has uſed *deliciam* in the ſingular number for *delicias*. He ſays, *mea voluptas*, *mea*

mea delicia; and Ennius, in that famous book of his:

Eo ingenio natus ſum, amicitiam:
Atque inimicitiam in fronte[1] *promptam gero.*"

—But who, I beſeech you, has written or ſaid that *arenas* is bad Latin? And I beg, that if Cæſar's book be in your poſſeſſion, you would order it to be brought, that we may obſerve with what confidence he ſays this. The firſt book *De Analogia* being then produced, I committed to my memory from it theſe words: having remarked that neither *cælum*, nor *triticum*, nor *arenam*, could be uſed in the plural number. "And do you think (he adds) it happens from the nature of theſe things, that we ſay *unam terram*, and *plures terras*, and *urbem*, *urbes*, *imperium*, *imperia*? Nor can we convert *quadrigæ* into a ſingular, nor *arena* into a plural noun."—After reading theſe words, Fronto ſaid to the poet, "Are you ſatisfied that Cæſar has decided upon this word plainly and directly enough?" The poet,

[1] *In fronte.*]—A ſimilar expreſſion occurs in Apuleius: "More hoc et inſtituto magiſtrorum meorum. Qui aiunt hominem liberum et magnificum debere in primori fronte animum geſtare."

Thus alſo we ſay in Engliſh, he carries his honeſt meaning on his brow. The idea is beautifully expreſſed in Romeo and Juliet:

He was not born to ſhame:
Upon his brow ſhame is aſham'd to ſit,
For 'tis a throne where honour may be crown'd
Sole monarch of the univerſal earth.

ſtruck

ſtruck with the authority of the book, "If (ſaid he) there were any appeal from Cæſar, I ſhould be inclined to appeal in the preſent caſe; but ſince he has omitted to aſſign the reaſon for what he has ſaid, I beg of you now to tell us, what objection you think there is to ſaying *quadriga* and *arena?*" Fronto replied, "*Quadrigæ* is confined to the plural number, even though there be not more horſes yoked than one; for it is derived from the yoking of four horſes, *quaſi quadrijugæ*. And certainly, when you ſpeak of ſo many horſes, you ought not to comprize them in the ſingular number. The ſame rule is to be obſerved with regard to *arena*, though a different kind of word: for as *arena* in the ſingular, means a multitude, an abundance of ſmall ſparticles which compoſe it, *arenæ* is improperly and ignorantly uſed, as if that word required amplification, which is never to be uſed in the plural number. But (ſays he) I do not propoſe this opinion as if I were the author[2] and prompter of it, but that I might

[2] *The author.*]—Fundus in the original. See on this word Turneb. Adverſar. iv. 12. and Plautus in the Trinum: v. 1. 6.

> Nunc mihi is propere conveniendus eſt—ut quæ cum ejus filio
> Egi, ei rei *fundus* pater ſit potior.

Which paſſage Thornton thus tranſlates:

> 'Tis proper I ſhould meet him with all ſpeed,
> That ſo the compact 'twixt his ſon and me
> May, by the father's *ſanction*, be confirm'd.

not leave that of Cæſar, ſo learned as he is, without ſupport; for though *cælum* is always uſed ſingularly, that is not the caſe with *mare* and *terra*, *pulvis*, *ventus*, and *fumus*. And why do old authors ſometimes uſe *inducias* and *ceremonias* in the ſingular number, but never *ferias*, *nundinas*, *inferias*, and *exequias*? Why has *mel*, *vinum*, and words of that ſort, a plural, whilſt *lac* has not? Theſe things cannot be examined and thoroughly inveſtigated by men of buſineſs, in ſo populous a city; nay, I ſee you are fatigued with what I have already ſaid, anxious I ſuppoſe to complete ſome other buſineſs. Go then, and enquire at your leiſure, whether any old orator, provided he be of claſſical authority, or any poet, or in ſhort any writer of eminence, has uſed *quadriga* and *arenas*."—Fronto adviſed us to ſearch for theſe words, not, I ſuppoſe, becauſe he thought they were to be met with in old books, but that he might excite in us a ſpirit of reading, by the purſuit after uncommon words. What appeared therefore moſt extraordinary was, that we found *quadriga* in the ſingular number in that Satire of Varro, called Exdemetrius: but as to *arenas* in the plural, we looked for this with leſs zeal, becauſe, except Caius Cæſar, no learned man (as I indeed remember) has uſed it.

CHAP.

Many of the Greeks then who were at the entertainment, being men of pleaſantry, and not ill read in our language, began to provoke and attack Julianus the rhetorician, as a foreigner, a ruſtic, and one who, being born in Spain, was a mere declaimer, and of a violent and rude enunciation, and who taught the rudiments of a tongue which produced neither pleaſure, elegance, nor poetry. They often aſked him, what his opinion was of Anacreon, and other poets of that ſtamp? and which of our poets had written ſuch good verſes? "Unleſs indeed," ſaid they, "Catullus [3] perhaps a few, and Calvus a few; for Nævius was obſcure, Hortenſius inelegant [4], Cinna ſpiritleſs, Memmius harſh, and in ſhort all of them unpoliſhed and inharmonious." He then, indignant in the cauſe of the language of his country, contending as it were *pro aris & focis*, replied, "We ought indeed to allow that you excel us in the

[3] *Catullus.*]—Catullus has always been conſidered as the moſt ſucceſsful imitator of the delicacy of the Greek lyric writers. The twenty-fourth poem of this poet may be conſidered as a very happy imitation of Anacreon.

[4] *Hortenſius inelegant.*]—Ovid, in his book De Triſtibus, gives us a catalogue of thoſe Latin poets who had compoſed amorous verſes with impunity. Among them he enumerates Hortenſius:

Is quoque Phaſiacas Argo qui duxit in undas
Non potuit Veneris, furta tacere ſuæ,
Nec minus Hortenſi, nec ſunt minus improba Servi
Carmina. Quis dubitet nomina tanta ſequi?

more foolifh and contemptible arts, as in the articles of luxury, in drefs, and in cookery, fo you are our fuperiors in many poetical elegancies; but, left you fhould condemn *us*, that is the Latin language, as barbarous and incapable of any beauty, permit me," faid he, "to hide my face (as they fay Socrates did, when he delivered fome lefs delicate remark) and then hear and know that fome of our anceftors, older than the men you name, wrote love-fongs, and verfes in honour of Venus. Then leaning back, with his head covered, and with a very fweet voice, he fung fome ftrains of Valerius Æditaus, an old poet:—

Ah! when my paffion I would fain declare,
My lab'ring tongue is clogg'd, I lofe my breath;
Mute then, th' unbidden figh, the ftarting tear
I drop; and patience proves a double death.

He alfo added fome other lines, not lefs beautiful than the foregoing:—

Put out the torch; we need no other light,
Within whofe hearts love's flames are ever
bright:
Thofe flames which can alike defy the pow'r
Of defolating wind, or headlong fhower:
Thofe flames which ftill fhall unextinguifh'd
blaze,
Which Venus only can allay, or raife.

He

Chap. IX.

The elegant retort of Antonius Julianus to some Greeks at an entertainment[1].

A Young Aſiatic of equeſtrian rank, of a promiſing diſpoſition, poliſhed manners, a good fortune, with a turn and taſte for muſic, gave an entertainment to his friends and tutors, in celebration of his birth-day, in the country. There came with us on this occaſion Antonius Julianus, the rhetorician, a public teacher of youth, a Spaniard by birth and in his accent, but a man of eloquence, and well acquainted with ancient hiſtory and ancient learning. When we had finiſhed eating and drinking, and the time for converſation was come, he deſired that the ſinging men[2] and women might enter, whom he knew

[1] We learn from this chapter that it was cuſtomary among the ancients, both in Greece and at Rome, to celebrate birth-days with mirth and feſtivity. Indeed the writings of the poets of both nations abound with ſo many alluſions to this circumſtance, that it is as unneceſſary to ſpecify, as it would be endleſs to enumerate them.

[2] *Singing men.*]—That the ancients had theſe among their other ſlaves, may be underſtood from various paſſages in Horace, as well as in other writers:

Ille virentis et
Doctæ pſallere Chiæ,
Pulchris excubat in genis.

knew his pupil had provided, and of the beſt talents. Afterwards, when the boys and girls made their appearance, they ſung in a pleaſant manner ſome odes of Anacreon, ſome of Sappho, and ſome love-ſongs, which were very ſweet and beautiful; but we were particularly pleaſed with ſome beautiful lines of the old Anacreon, which I have ſubjoined, in order that this my troubleſome and reſtleſs undertaking might find ſome relief in the ſweetneſs of poetical compoſitions:

I ſummon, Vulcan, all thine art,
Not to forge the ſword or dart;
For what are ſwords or darts to me,
Or what the mailed panoply?
No; make me ſo immenſe a bowl,
That in it waves of wine may roll.
I'll have no ſtars, or wains, or ſigns,
But round it carve me cluſt'ring vines.
Boötes hath no charms to pleaſe,
Nor care I for the Pleiades.
Let bluſhing grapes, in mimic pride,
Cling round the maſſy goblet's ſide;
The god of wine let Cupid meet
All golden—and the work's complete.

See Pignorius de Servis.—Prudentius has this paſſage:

Num propter lyricæ modulamina vana puellæ,
Nervorumque ſonos, & convivale calentis
Carmen nequitiæ, patulas deus addidit auras.

He alſo recited ſome verſes of Portius Licinius:—

Ye gentle ſhepherds, who it ſeems require
Among your fleecy care the ſeeds of fire,
Hither repair—here turn your eager eyes,
All that you want this blooming youth ſupplies.
Touch but a nerve [5], and ſparks ſhall ſpread around,
Herds rage with heat, and woods in flames be found.

[5] *Touch but a nerve.*]—I am very ſenſible that I have by no means adequately rendered theſe lines in Engliſh verſe; and indeed, as in general they have alluſions by no means the moſt delicate, I doubted whether I ſhould not leave them untranſlated. What I have rendered "Touch but," &c. is in the original, "Si digito attigero." The claſſical reader does not require to be informed that rem digito attigere, was a popular phraſe for touching any thing as gently as poſſible; or, as Shakſpeare has more effectually explained what I would mean, when he ſays,

Take but poſſeſſion of her with a touch.

I cannot omit mentioning the very delicate but emphatical uſe which our poet has made of the word *touch* in Lear, whom he makes to ſay, when afflicted with blindneſs,

Might I but live to ſee thee in my touch,
I'd ſay I'd eyes again.

Touch has ſometimes the meaning of blight.—As again in the ſame play:

Touch her young limbs, ye killing airs, with lameneſs.

He then added theſe from Quintus Catullus:—

> My ſoul[6], my parting ſoul is gone,
> It reſts with Corydon alone:
> Yes, it is there, I know too well,
> With Corydon it loves to dwell.
> What if I tenderly entreat
> The wanderer there may find no ſeat;
> What, if I aſk the charming ſwai
> To ſend th' intruder back again;

[6] *My ſoul,* &c.]—An idea not unlike this occurs in the modern Latin verſes of Marullus:

> Suaviolum invitæ rapio dum caſta Neæræ
> Imprudens veſtris liqui animam in labiis,
> Exanimuſque diu, cùm nec per ſe ipſa rediret,
> Et mora lethalis quantulacumque foret,
> Miſi cor quæſitum animam, ſed cor quoque blandis,
> Captum oculis, nunquam deinde mihi rediit.
> Quòd niſi ſuaviolo, flammam quoque caſta Neæra
> Hauſiſſem, quæ me ſuſtinet exanimum,
> Ille dies miſero mihi crede ſupremus amanti
> Luxiſſet, rapui cùm tibi ſuaviolum.

Which may be thus tranſlated:

> Once from the ſtruggling fair a kiſs I ſtole,
> But on her lips, ill-fated, left my ſoul.
> Anxious I waited its return again,
> In all the anguiſh of protracted pain.
> To ſeek its friend, I ſent my trembling heart;
> But that too felt her eye's all conqu'ring dart.
> Had not her lips ſome vital heat beſtow'd,
> Which thro' my languid frame reviving glow'd,
> That, without doubt, my lateſt hour had prov'd,
> In which I kiſs'd the lips of her I lov'd.

Shall

Shall I, too ſenſible and weak,
Go to his heart my own to ſeek?
Alas, alas! I know 'tis true,
That I ſhould be detain'd there too:
O Venus, counſel give, and aid,
To a diſtreſs'd and hapleſs maid.

CHAP. X.

That the vulgar uſage of præter propter *was adopted by Ennius.*

I Remember formerly, that with Celſinus Julianus, I went to ſee Fronto Cornelius, who had a complaint in his feet. When we were introduced, we found him lying upon a Greek ſympodium [1], and ſurrounded with many men diſtinguiſhed by their learning, rank, and fortune. Some architects, who were employed in conſtructing baths, were ſtanding round, and exhibiting different plans of baths upon little ſcrolls. Out of

[1] *Greek ſympodium,*]—in the original is ſumpodio Græcienſi. The word Græcienſi is of uncommon occurrence. I meet with it however in Apuleius, who ſays Renuntiat ſermone rituque Græcienſi.

of these, when he had selected one, and enquired what would be the sum total requisite to complete it, the architect said, three hundred thousand sesterces; one of Fronto's friends said, "You may add fifty thousand more *(præter propter.)*" Fronto then, quitting the conversation which he had begun about the baths, and looking toward the person who had said fifty thousand more *(præter propter)*, asked him what he meant by *præter propter*. That friend of his cries, "This is no word of mine; you hear people perpetually using it: as to its meaning, you must not ask me, but that grammarian,"—pointing to one who was present, of some note as a teacher of grammar at Rome. The grammarian, then, struck with the obscurity of a common vulgar word, "This phrase," says he, "is unworthy our discussion, for I know not how, but it is too plebeian, too much hacknied in the mouths of mechanics, to be worth explaining." But Fronto, raising his voice, and looking rather earnestly, "And does this word then," says he, "appear to you, a teacher of grammar, vulgar and censurable, which Marcus Cato, and Marcus Varro, and a whole age of our ancestors, have used as proper and legitimate?" Julius Celsinus then reminded us, that the word concerning which we were enquiring, and which was rather abused than explained by the grammarians, occurred in Ennius's tragedy of Iphigenia. He then desired the

Iphigenia to be brought, and in a chorus of that play we found theſe lines:

> Imus huc, hinc illuc, cum illuc ventum eſt, ire illuc lubet
> Incertè errat animus: *præter propter* vitam vivitur.

After this paſſage was read, Fronto immediately turning to the confuſed grammarian, "And do you hear," ſaid he, "my good maſter, that your friend Ennius has uſed *præter propter*, and in a ſentiment as ſolemn as the moſt dignified reproof of philoſophers? We beg then (ſince we are now examining a word profeſſedly adopted by Ennius) what is the meaning of that paſſage,

> Incertè errat animus, *præter propter* vitam vivitur?

The grammarian then, ſweating and looking red, as moſt who were preſent laughed a good deal, riſes from the table, and taking his leave, ſaid to Fronto, "I will explain this matter ſome day when we are alone, and out of the hearing of rude and ignorant people;"—ſo we all roſe up together, and left the diſcuſſion of the word preciſely at this point.

CHAP. XI.

Some love-verſes of Plato, written when he was quite a youth, and contended for the prize in tragedy[1].

THERE are two Greek verſes much celebrated, and thought worthy of being remembered by learned men, becauſe they are remarkable for their elegance and conciſeneſs: and many

[1] The verſes quoted in the preceding chapter, bear alſo ſome reſemblance to theſe here imputed to Plato. But the ancient poets, Greek as well as Latin, abound with ſimilar allùſions. See for example Theocritus, Lucretius, book iv. at the concluſion.—Manilius, book v.—Conſult alſo Barthius, p. 862.

[2] Theſe lines of Plato were ſaid to be written to Agathon. They are mentioned in Diogenes Laertius; in the Latin editions of which they are thus tranſlated:

Suavia dans Agathoni animam ipſe in labrà tenebam,
Ægra etenim properans tanquam abitura fuit.

The Latin verſes at the end of this chapter are thus tranſlated in Bayle's Dictionary. Ed. Lond. 1734.

Whilſt on thy lips to taſte the bliſs
I print the burning amorous kiſs,
And drink thy balmy breath, my ſoul,
Thro' love impatient of controul,
Mounts to my lips in extacy,
And fain would paſs to dwell in thee.

If

many old writers have attributed them to Plato, who is ſaid to have written them when very young, at the ſame time when he was attempting to write tragedies:

Who ſtole my heart I knew, as ſoon as miſs'd;
I felt it leave me, when the thief I kiſs'd.

A friend of mine, an accompliſhed young man, has paraphraſed theſe lines with ſome freedom[2].

If then, dear youth, we ſhould delay,
And in the kiſs prolong our ſtay,
The wanton thing would take her flight,
Struck with love's fire, and leave me quite:
And ſtrange would my condition be,
Dead in myſelf, but quite alive in thee.

[2] *Freedom.*]—This chapter may be thought to end abruptly; but I did not think proper to inſert the paraphraſe. They are thus imitated by Bonefonius a modern Latin poet:

Donec propius incubo labellis,
Et diduco avidus tuæ puella
Floſculos animæ ſuave olentes,
Unus tum videor mihi deorum,
Seu quid altius eſt beatiuſque.
Mox ut te eripis, ecce ego repente,
Unus qui ſuperum mihi videbar,
Seu quid altius eſt beatiuſque
Orci mi, videor relatus umbris
Seu quid inferius triſtiuſve.

Chap. XII.

Differtation of Herodes Atticus, on the power and nature of grief; his opinion illuftrated by the example of an ignorant ruftic, who cut down fruit-trees together with thorns [1].

I HEARD Herodes Atticus, a man of confular dignity, fpeaking at Athens in Greek, in which he far excelled every one within my memory in folemnity, copioufnefs, and elegance of diction. He fpoke againft the apathy of the ftoics, having been attacked by a ftoic, for not fupporting the death of a fon whom he loved, with wifdom and fortitude. As far as I recollect, the tendency of what he faid was this, "That no man who felt and thought naturally, could fo entirely diveft himfelf of thofe affections of the mind (which he called παθη) namely forrow, defire, fear, anger, joy, as to be wholly infenfible of them, and not in fome degree fuffer grief; and if

[1] This is a very entertaining chapter, and yet contains much folidity of remark; and perhaps a more fatisfactory reply to that affected infenfibility, the excefs of which was the pride of the ftoic doctrines, cannot eafily be found. The reply of Herodes Atticus will be found to contain the fundamental principles of the Peripatetic fect, founded by Ariftotle.

if even he could ſo ſtrive againſt them as to annihilate them, it would be no advantage, for the mind would languiſh and become torpid, when deprived of thoſe neceſſary ſtimulatives which are found in the influence of the affections. "For," ſaid he, "thoſe ſenſes and impulſes of the mind, which when unreſtrained become vices, are yet united and bound together with the powers and energies of the mind: if, therefore, we ſhould ignorantly pluck them out all together, we may happen to deſtroy the good and uſeful tendencies of the mind together with the reſt." He was of opinion, therefore, that they were to be regulated and purified by ſkill and deliberation, in order that thoſe qualities which appear injurious and unnatural, and which have ſprung up to the injury of the mind, may be ſeparated; leſt perchance that ſhould happen which once did (as the ſtory goes) to a Thracian ruſtic, in the cultivation of a farm which he had bought. "This fellow (ſaid he) coming from a barbarous country, unuſed to agriculture, after he had migrated into a cultivated region, in order to enjoy more civilized life, bought a farm planted with olives and vines: as he knew nothing about vineyards or plantations, and happened to ſee a neighbour cutting down thorns, which had ſpread themſelves high and wide, trimming his aſh-trees at the top, plucking up the ſuckers of his vines, and amputating

putating the ſpreading ſhoots from the fruit-trees and the olives; he approached him, and enquired why he made ſuch havock among his wood and leaves. His neighbour replied, that the land might be clean, and the vineyard more productive. He went away then, thanking him, and rejoiced at his acquiſition of agricultural knowledge: taking up his pruning-hook and his hatchet, he immediately, like a ſimpleton, falls to trimming his vines and his olives, lops off the ſtrongeſt branches of the trees, and the moſt flouriſhing ſhoots of his vines, and roots up, in order to purify his ground from thorns, the fruit-trees, the ſhrubs, and every thing that bore corn or fruit, together with the briars. He had dearly bought ſelf-ſufficiency, and by injudicious imitation, had learned confidently to plunge into error. So," adds he, "theſe preachers of apathy, who wiſh to appear at eaſe, undaunted and immoveable, while they wiſh for nothing, are grieved at nothing, angry at nothing, and rejoiced at nothing; cutting off all the more powerful energies of the mind, grow old in dragging on a life without exertion, and without capacity for action."

CHAP.

CHAP. XIII.

That the Greeks call those νανυς, *whom we call* PUMILIONES, *dwarfs.*

IT happened that Fronto Cornelius, Feſtus Poſthumius [1], and Apollinaris Sulpitius, were engaged in converſation in the veſtibule of the palace; I was ſtanding with ſome others, who paid great attention to their diſcourſe upon literary ſubjects; then ſaid Fronto to Apollinaris, "Inform me, Sir, I intreat you, whether it is with propriety that I omitted to call men of very low ſtature *nanos*, and preferred calling them *pumiliones*. I remember to have ſeen this word applied to them in old books; but I thought *nanos* a vulgar and a barbarous word." "It is true (replied Apol-

[1] *Feſtus Poſthumius.*]—It is by no means clear what Feſtus is here intended. Barthius ſeems to think, p. 53, that this is the ſame with the Julius Feſtus mentioned by Macrobius, Satur. iii. c. 8.

We learn from this, as well as other places in ancient writers, that it was cuſtomary for the learned men and philoſophers to meet and converſe on ſubjects of ſcience, under veſtibules and porticos. Barthius is at ſome pains to explain the fragment of Cinna preſerved in this chapter; he tells us that in ſome manuſcripts it is written, not *bigis*, but *binis nanis*.

 linaris)

linaris) this word is frequently ufed by the vulgar, but it is not a barbarous word, and has a Greek origin; for the Greeks called thofe men νανες who were of fuch low and diminutive ftature that they fcarce ftood above the ground. They ufed this term from the etymology of the word, which agrees with its meaning; and if my memory fails me not, it is ufed in Ariftophanes's comedy of the Ακλαης; but this word would be naturalized by you, and planted in a Latin colony, if you will condefcend to ufe it; and indeed it would be much more worthy of approbation than many introduced by Laberius into the Latin language, which are very low and inelegant." Then Feftus Pofthumius, turning to a Latin grammarian, a friend of Fronto Apollinaris, fays, "He has told us that *nanos* is a Greek word; do you now inform us whether it be Latin, and in what author it is found?" The grammarian, a man well verfed in ancient literature, thus replied: "If it be no facrilege (faid he) to fpeak my opinion, whether any word be Greek or Latin, in the prefence of Apollinaris, I dare affure you Feftus, fince you afk me, that this is a Latin word, and is to be found in the poems of Helvius Cinna, no vulgar or unlearned poet." He then cited the verfes, which, as I chance to remember, I have added:

> "At nunc me Geniana per falicta
> Bigis rheda rapit citata *nanis*."

Chap. XIV.

Marcus Varro and Publius Nigidius, the moſt learned Romans of their age, were cotemporaries with Cæſar and Cicero. The treatiſes of Nigidius did not become popular, on account of their obſcurity and ſubtlety[1].

THE age of Marcus Cicero and Caius Cæſar had few men of diſtinguiſhed eloquence; but with reſpect to various learning, and the different ſciences which adorn humanity, it boaſted of the two columns of genius, Marcus Varro and Publius Nigidius. The records of knowledge and learning which Varro left, are in every one's hands; but Nigidius's treatiſes are not in common uſe, being neglected from their obſcurity and ſubtlety; as thoſe paſſages which I read in what he terms grammatical commentaries: from theſe I have made ſome extracts, by

[1] It ſeems odd to ſay that there were few eloquent men in the time of Cicero, for there were a great many. I am therefore inclined to think with the elder Gronovius, that there is an error in the text, and that for viros paucos, we ſhould read viros non, or viros haud paucos.

The talents and learning of Varro and Nigidius have been in numberleſs places, as the reader will remember, the ſubject of our author's praiſe.

way of example of his ſtyle. In his diſſertation upon the nature and order of thoſe letters which the grammarians call vowels, he has theſe words, which I leave unexplained for the ſake of exercifing the minds of my readers. "*A* and *O* always lead, *I* and *U* always follow, *E* both leads and follows: in *Euripo* it leads, in *Æmilio* it follows. If any one ſuppoſes that *U* leads in *Valerius*, *Vennonias*, *Voluſius*, or that *I* leads in *jampridem*, *jecur*, *jocum*, *jucundum*, he will be miſtaken, becauſe theſe letters when they lead are not vowels." In the ſame book alſo is this paſſage: "Between the letters *N* and *G*, another power is introduced, as in the words *anguis*, and *angaria*, *anchora*, *increpat*, *incurrit*, and *ingenuus*: in all theſe words not the true but an adulterate *N* is uſed; for the motion of the tongue proves it not to be the true *N*; if it were that letter, the tongue would touch the roof of the mouth." In another place he ſays, "I do not ſo much accuſe the Greeks of ignorance for writing ȣ from *o* and *y*, as for writing ει from *e* and *i*. The former they did from poverty, the latter they were not compelled to by any cauſe."

BOOK XX.

CHAP. I.

Argument between Sextus Cæcilius the lawyer, and Favorinus the philosopher, upon the laws of the Twelve Tables [1].

SEXTUS CÆCILIUS was eminent for his knowledge, experience, and authority in every thing which concerned legal discipline and skilful

[1] A dissertation on the subject of the TWELVE TABLES of the Roman laws, might be easily protracted to an infinite length; they have exercised the judgments and employed the pens of the ablest writers on morals, politics, and legislation; it may perhaps be sufficient for the English reader's purpose to be briefly informed of the more material circumstances concerning them.

The foundation of the laws of the Twelve Tables may be traced to the laws of Solon. In the year of the city 299, the senate decreed that three ambassadors should be sent to Athens, not only to copy Solon's laws, but generally to examine into the constitutions of the different states of Greece. In consequence of this measure, ten men, called the decemviri,

ful interpretation of the Romans laws. It happened, as we went to salute Cæsar, the philosopher

viri, were appointed to select, from these and other similar institutions, a body of laws for the Roman people.

The decemviri enacted laws which were at first inscribed on ten tables; two were afterwards added, and notwithstanding that these laws were subsequently altered, and became in time obsolete, certain it is that the principles which they inculcated ever remained, and were considered as the fundamental basis of the Roman law, through the whole extent of that mighty empire; every noble youth got them by heart; every individual, whose object was distinction in the study and pursuit of Roman jurisprudence, considered them as the necessary commencement of his labours.

They were inscribed on brass, and suspended to the public view. Some however assert, that they were engraved on wood, and others on ivory; but as Gibbon judiciously remarks, wood, brass, and ivory might be successively employed.

The fragments of these tables may be found collected in a great variety of authors, of whom see a catalogue in Heineccius, Ant. Rom. Jurif. p, 6. The book which I have examined on this subject, is that of Step. Vin. Pighius.

This note may properly enough be concluded with the following extract from Gibbon:

"Whatever might be the origin or the merit of the Twelve Tables, they obtained among the Romans that blind and partial reverence which the lawyers of every country delight to bestow on their municipal institutions. The study is recommended by Cicero as equally pleasant and instructive: 'They amuse the mind by the remembrance of old words and the portrait of ancient manners; they inculcate the soundest principles of government and morals; and, I am not afraid to affirm, that the brief composition of the decemvirs surpasses in genuine value the libraries of Grecian

pher Favorinus approached him in the area of the palace, and converſed with him whilſt I and

Grecian philoſophy. How admirable,' ſays Tully, with honeſt or affected prejudice, 'is the wiſdom of our anceſtors. We alone are the maſters of civil prudence, and our ſuperiority is the more conſpicuous, if we deign to caſt our eyes on the rude and almoſt ridiculous juriſprudence of Dracon, of Solon, and of Lycurgus.' The twelve tables were committed to the memory of the young and the meditation of the old; they were tranſcribed and illuſtrated with learned diligence; they had eſcaped the flames of the Gauls; they ſubſiſted in the age of Juſtinian; and their ſubſequent loſs has been imperfectly reſtored by the labours of modern critics. But although theſe venerable monuments were conſidered as the rule of right and the fountain of juſtice, they were overwhelmed by the weight and variety of new laws, which, at the end of five centuries, became a grievance more intolerable than the vices of the city. Three thouſand braſs plates, the acts of the ſenate and people, were depoſited in the capitol, and ſome of the acts, as the Julian law againſt extortion, ſurpaſſed the number of an hundred chapters.

"The decemvirs had neglected to import the ſanction of Zaleucus, which ſo long maintained the integrity of his republic. A Locrian, who propoſed any new law, ſtood forth in the aſſembly of the people with a cord round his neck, and if the law was rejected, the innovator was inſtantly ſtrangled." Decline and Fall, &c. v. viii. p. 9.

It may not be improper to add, that to the fragments of theſe Twelve Tables appeal has always been made as to the oldeſt ſpecimens of the Latin language. See Hor. Ep. l. 2. l. 23.

Sic fautor veterum et tabulas peccare vetantes,
Quas bis quinque virum ſanxerunt, fœdera regum,
Vel Gabiis vel cum rigidis æquata Sabinis,
Pontificum libros, annoſa volumina vatum
Dictitat Albano muſas in monte locutas.

 many

many others were prefent. Mention was made on that occafion of the laws of the decemvirs, which ten men, chofen for that purpofe by the people, compofed, and wrote upon twelve tablets. Thefe laws Sextus Cæcilius, who had inquired into and examined the laws of many cities, declared were drawn up with elegance and all poffible concifenefs. " This (replied Favorinus) may be the cafe in the greateft part of thefe laws, for I have read the Twelve Tables with no lefs avidity than I perufed Plato's ten books on laws; yet fome of them are thought very obfcure, fome trifling, fome too harfh, others too lenient, or by no means, as they fay, confiftent." " As to their obfcurities (fays Sextus Cæcilius) we muft not attribute them to the fault of the compofers, but to the ignorance of inattentive copiers, although they too may be free from blame, who do not underftand what is written; for length of time will obliterate the meaning of words and cuftoms, by which words and cuftoms the purport of the laws are to be comprehended, for thefe laws were framed and written in the three hundredth year after the building of Rome, from which time to this day not much lefs than feven hundred years have elapfed. What can be thought harfh in thofe laws, unlefs you think that law harfh which punifhes with death, any judge or legal arbitrator convicted of taking a bribe? or which delivers any thief taken in the fact to the fervitude of him

him upon whom the theft was committed? or which allows any one to kill a nightly robber? Tell me, I beg, you who are so anxious in the pursuit of wisdom, tell me, do not you think either of these crimes deserving of death; either the perfidy of the judge, exposing to sale his oath, contrary to all laws human and divine, the intolerable audacity of an open robber, or the treacherous violence of a nightly plunderer?" "Do not (says Favorinus) enquire of me what I think, for you know, that according to the usage of my sect I rather examine than determine; but the judgment of the Roman people is not trifling or despicable, and they have thought these laws too severe against crimes which they yet allow should be punished; they have indeed suffered them, from their sanguinary tendency, to become obsolete, and die away with disuse and old age; they have also reprobated that law as too rigid, by which, if any person under an indictment is unable from disease or age to appear in court, no litter is allowed him, but he is taken up, put on horseback, and like a dead body as it were conveyed to the prætor's tribunal. When sick and unable to defend himself, why should he thus be given into the power of his adversary? I said also, there were some laws much too lenient; does not that appear so to you which is intended to punish common injuries? If any one have injured his neighbour, let

him

him be fined twenty-five pieces of brafs? Who is there fo poor that the penalty of twenty-five pence would deter him from injuring any one? which law your friend Labeo complained of in his book upon the Twelve Tables. Lucius Neratius, fays he, was an infamous fellow, and of great brutality; he took delight in ftriking a free man in the face with the palm of his hand; a fervant followed him with a purfe of money, and whenever he ftruck a man, he ordered, according to the law, twenty-five pence to be counted out to him; for which reafon, fays he, the prætors thought proper to fuffer this law to become obfolete, and appointed perfons to redrefs cafes of fimilar injury. Some alfo of thefe laws, I obferved, appeared inconfiftent, as that law of retaliation, the words of which, if my memory does not fail me, are thefe: 'If any one hath broken another's limb, unlefs fatisfaction is made, retaliation fhall be had.' Now, not to mention the cruelty of revenge, a juft retaliation cannot take place; for fuppofe he whofe limb is fractured infifts on retaliation, how, I afk, can he contrive to break the limb of the other exactly in the fame manner? In this occurs at firft fight an inexplicable difficulty: if the other fhall have broken his limb unintentionally, it ought to be retaliated unintentionally; for a chance blow and a premeditated one do not fall under the fame predicament; for in the execution of this

law,

law, how can any one imitate an undeſigned action, when he has authority only to act undeſignedly? but if the fact have been committed with deſign, the criminal will not ſuffer himſelf to be more deeply or ſeverely wounded, and by what weight or meaſure this can be avoided I do not underſtand; moreover, if retaliation have taken place in a greater degree, or in any degree different, it will become an act of abſurd cruelty, as an indictment may be brought on the other ſide for mutual retaliation, and a perpetual contention of this ſort muſt ariſe. As to the cruelty of cutting and dividing the human body, if a debtor be brought to juſtice at the ſuit of many claimants, it diſguſts me to think or to ſpeak of it; for what can appear more ſavage, what more ſhocking to humanity, than that the limbs and joints of a poor debtor ſhould be lacerated by a very ſhort proceſs of butchery, whereas now their goods are expoſed to ſale." Then Sextus Cæcilius, embracing Favorinus—"You are (ſays he) the only man within my knowledge, ſkilled with equal accuracy in the Grecian and Roman hiſtory; for what philoſopher is ſo intimately and thoroughly acquainted with the principles of his own ſect, as you have ſhewn yourſelf to be with the laws of our decemvirs; but I requeſt you to depart a little from this lofty mode of diſputation, and laying aſide your zeal for argument, attentively conſider what it is you have been cenſuring;

ſuring; do not deſpiſe the antiquity of thoſe laws, becauſe the Romans have generally ceaſed to uſe them; for you cannot but know that the occaſions upon which laws are framed, as remedies for the bad morals of the times, or to anſwer ſtate exigencies, and for preſent advantage, are in perpetual effervеſcence, perpetually new modelled, and never permanent; nay, like the face of the ſky, or the ſea, they are ever varying with the ſeaſons of human events and of fortune. What ſeemed more ſalutary than that law of Solon for determining the meaſurement of land? what more uſeful than the Voconian law for regulating the fortunes of women? what was thought ſo neceſſary for the purpoſe of checking the luxury of the citizens as the Licinian, the Fannian and other ſumptuary laws? yet all theſe are obliterated and overwhelmed by the opulence of the ſtate, as by the waves of a foaming ſea; but how is it that which of all others is in my judgment a moſt humane law, ſhould to you appear cruel, which provides a carriage for an old or a ſick man, when called into court? The words of the law are theſe: 'If one call another to juſtice, and diſeaſe or age prevent his appearance, let the appellant provide him a beaſt; if he refuſe to come, let him provide no litter;' but you, perhaps, think that by diſeaſe is here meant a grievous ſickneſs with a violent fever and ague, and that a beaſt of burthen means any one animal

capable

capable of carrying him, and therefore you ſuppoſe it cruel for a ſick man, lying at home, to be dragged on the back of ſome beaſt to a court of juſtice; but this, my Favorinus, is by no means the caſe, for the diſeaſe alluded to by the law is not a fever, nor any other which juſtifies alarm, but rather ſome weakneſs or indiſpoſition, and not any dangerous complaint; nay, theſe lawgivers in another place ſpeak of a complaint which carries with it a power of materially injuring the patient, not ſimply as a complaint, but a noxious diſeaſe; and the word *jumentum* (beaſt of burthen) does not bear merely the ſignification which we give it, but means any vehicle which was drawn by cattle yoked together. Our anceſtors derived the word *a jungendo*. The litter *(arcera)* was a covered carriage incloſed on every ſide, like a large cheſt, ſupplied with blankets, in which very ſick or old men were conveyed in a reclining poſture. Where then appears the hardſhip, if a vehicle be allowed a poor man ſummoned into court, yet unable to appear from ſome circumſtance either of helpleſſneſs or lameneſs, though he ſhould not be allowed the delicacy of a litter, ſince the conveyance was ſufficient for his purpoſe. They did this, that the excuſe of ſickneſs might not produce perpetual pretext for delay in people doubtful of their cauſe, and deſirous to poſtpone their ſuits. Obſerve too, relative to the penalty of twenty-

twenty-five pence for injuries; they did not blot out all injuries for ſo trifling a ſum; yet indeed was this ſmall ſum a great weight of braſs; for the aſſes circulated at that time weighed a pound; but they puniſhed heavier crimes, ſuch as breaking a bone, not only of a free man, but of a ſlave, by a heavier penalty; but for ſome offences they put in force the law of retaliation, which law you, my friend, cenſured rather unjuſtly. You contended with ſome facetiouſneſs, that it was inconſiſtent, ſince the revenge could not be on a par with the crime, nor (as you ſay) could one limb be broken exactly like another. It is true, my Favorinus, that circumſtantial retaliation can very rarely take place, but the decemvirs wiſhing to check and extinguiſh any violent attempt to wound another, thought it might be reſtrained by terror. Nor if any one broke the limb of another, and was unwilling to buy off the law of retaliation, did they think ſuch cognizance was to be taken of the matter, as to conſider whether it was done willingly or otherwiſe; but they either inflicted puniſhment by retaliation exactly, or by an equivalent retaliation; but they rather wiſhed that the ſame pain of mind ſhould be excited, and the ſame force exerciſed in breaking the ſame part of the body, for it is the meaſure of ſatisfaction that is to be accompliſhed, and not the extent of the accident. Now if this matter be as I explain it, your arguments on the law of

 retaliation

retaliation are rather ingenious than true; but ſince you think this kind of puniſhment cruel, what hardſhip, I beg, is there, if the ſame thing be inflicted on you, which you have inflicted on another, particularly when you have the power of compounding the matter, and need not ſuffer retaliation unleſs you chooſe it? What prætorian edict can be more laudable than this, in taking cognizance of injuries? You muſt alſo remember, that this law of retaliation is neceſſarily ſubject to the diſcretion of the judge, for if the accuſed perſon, unwilling to compound, refuſed to ſubmit to the judge pronouncing ſentence of retaliation, the judge, after weighing the circumſtances of the caſe, fined him a ſum of money; therefore, if the compoſition required was too hard, and the law too ſevere to the criminal, the ſeverity of the law became reduced to a penalty of money. It remains now to ſpeak of that which appeared moſt cruel to you, the inciſion and diviſion of the body. By the practice and cultivation of every ſpecies of virtue, the Roman people, from a trifling origin, roſe to a great eminence of power; they reſpected above all things integrity, and, whether public or private, held it ſacred. With this ſpirit the nation gave up its conſuls, the greateſt men of the ſtate, to the enemy, as hoſtages for the public faith. On this account they conſidered a client, profeſſedly received under protection, as nearer than their relations,

relations, and to be defended even against their own kindred; nor was any offence deemed more heinous than for any one to have been proved guilty of defrauding a client. This degree of faith our anceftors fanctioned, not only in public offices, but in contracts between private men, and particularly in the borrowing and interchange of money, for they thought this temporary relief to poverty, which every fituation of life fometimes wants, ruined, if the perfidy of debtors efcaped without fevere punifhment; when therefore the debt was acknowledged, thirty days were allowed for the purpofe of collecting money to pay it, and thofe days the decemvirs called *jufti*, as if a certain ceffation of the law took place, during which time no legal fuit could proceed againft them. Afterwards, in failure of payment, they were fummoned before the prætor, and accufed by their profecutors; they were then put in fetters. Thefe, I believe, are the words of the law: 'To perfons (and their property) convicted of debt, let thirty days indulgence be granted; afterwards lay hands on him, bring him to juftice, unlefs he give fatisfaction; or if any one make refiftance, bind him and bring him in a halter, or in chains, of neither more nor lefs weight than fifteen pounds; if he choofe, let him maintain himfelf, if not, let the perfon who binds him, give as many pounds of corn a day as he choofes to have.' In the mean time a power was granted of

of compounding, and if they did not agree, criminals were confined ſixty days, in the courſe of which time they were brought before the prætor on three ſucceeding court days, and the amount of their debt was declared; on the third court, they were capitally condemned, or ſent beyond the Tyber to be ſold; but they rendered this puniſhment of death terrible by its ſhew of horror, and loaded it with new terrors, for the ſake, as I ſaid, of rendering credit ſacred; for if there were more than one accuſer, the laws permitted them to cut and divide the convict's body. And leſt you ſhould think that I fear the odium of the law being inſiſted on, I will repeat its words: ' On the third court day, let them cut it into parts; if they have cut more or leſs, let the diviſion be without fraud.' Nothing indeed can be more ſavage or cruel than this appears to be; but a cruel puniſhment was decreed, that they might never be obliged to have recourſe to it. We now ſee many people accuſed, and in fetters, becauſe profligate men deſpiſe the puniſhment. I have never read or heard of any man being diſſected according to the ancient law, whoſe ſeverity was not to be ſlighted. Do you think, Favorinus, if that puniſhment decreed by the Twelve Tables againſt falſe witneſſes had not become obſolete, and that now, as formerly, any one convicted of perjury was thrown from the Tarpeian rock, we ſhould ſee ſo many as we do

guilty of the crime? The ſeverity of a juſt puniſhment is frequently the cauſe of a cautious and proper mode of life. The ſtory of the Alban, Metius Sufetius, I, who read few books of hiſtory, well remember. He had perfidiouſly broken a treaty made with the king of the Romans, and was torn to pieces by two horſes, to which he was bound, dragging different ways. This, no one denies, was an unheard of and cruel puniſhment; but obſerve the remark of the moſt elegant of poets:

> Thy word is ſacred, Alban, keep it ever."

When Sextus Cæcilius had thus diſcourſed, with the approbation and applauſe of Favorinus, and of all preſent, it was ſaid that Cæſar made his appearance, and we ſeparated.

Chap. II.

The meaning of (ſiticinem) *a trumpeter, in Cato's oration.*

THE word *ſiticines* occurs in the oration of Marcus Cato, entitled, "*Ne imperium ſit veteri, ubi novus venerit.*" He uſes *ſiticines*, and *liticines*, and *tubicines*; but Ceſellius Vindex, in his

his Commentaries, ſays, he knows that the *liticines* play on the inſtrument called *lituus*, the *tubicines* on the *tuba*, but as to the *ſiticines*, he ingenuouſly acknowledges he does not know what their inſtrument is; but in the collection of remarks by Capito Atteus, I find thoſe perſons called *ſiticines*, who are accuſtomed to play on an inſtrument, *apud ſitos* [1], that is among the dead and the buried, and that they had a particular kind of pipe.

[1] *Sitos.*]—Perſons who were in any way buried, were properly ſaid to be *ſiti*; they were not *ſepulti* unleſs they had obtained the full rites of Roman ſepulture, the body burnt, and the aſhes collected. The Cornelian family at Rome perſiſted in the old cuſtom of burying the body without burning till within the time of Cicero; hence, ſays that writer, Ennius properly applied the expreſſion, *ſitus*, on the tomb of one of that family, Scipio Africanus. The firſt of the patrician Cornelii, ſays he, who had his body burnt, was Sylla. The epitaph of Scipio Africanus there alluded to, was this:

> Heic eſt ille *ſitus*, quoi nemo ceivi', neque hoſtis
> Quibit pro facteis reddere operæ pretium.

> Here is he plac'd, to whom nor foe nor friend
> Can give a praiſe his life did not tranſcend.

The words of Cicero are, "Declarat etenim Ennius de Africano, *heic eſt ille ſitus*. Vere nam *ſiti* dicuntur ii qui conditi ſunt. Nec tamen eorum ante *ſepulcrum* eſt quam juſta facta, et corpus incenſum eſt." De Leg. iii. 22. He adds, that thoſe merely buried were alſo ſaid in early times to be *humati*, though the expreſſion was afterwards extended to all who were *ſepulti*.

CHAP. III.

Why L. Accius the poet, "in Pragmaticis," *calls* sicinnistas *an obscure word.*

WHAT common people call *sicinistas*, they who are better informed call *sicinnistas*, with a double *n*. The *sicinnium* [1] was an ancient kind of dance. They who now stand still and sing, formerly danced when they sang. L. Accius has used this word "in Pragmaticis." They were called *sicinnistas*, says he, *nebuloso nomine*, an obscure word. He used the word *nebuloso*, I presume, because he did not comprehend the meaning of *sicinnium*.

[1] *Sicinnium.*]—*Sicinnis* was a species of dance used by the Greeks to accompany the satyric poetry. It is said by Athenæus to have been so named from its inventor *Sicinnus*, who, according to some authors, was a barbarian, according to others a Cretan.—Athen. 1. and 14. Silenus, in the prologue to the Cyclops of Euripides, the only satyric drama extant, says:

> —μων κρ́οτος Σικιννιδων
> Ὁμοιος ὑμιν νυν τε, χ᾽ ὡτε βακχιῳ
> Κωμοι συνασπιζοντες Αλθαιας δομους
> Προσητ᾽, αοιδαις βαρβιτων σαυλουμενοι;

> —Do my Sicinnian sounds
> As lively touch you now, as when you went
> With Bacchus' train rejoicing, and with lyres
> Striking gay numbers, to Althæa's house?

Some have endeavoured to derive *sicinnis* from κινησις, but unhappily enough.

Chap. IV.

Attachment to players was dishonourable and reproachful. A passage from Aristotle upon that subject.

A Certain rich youth, a pupil of the philosopher Taurus, was attached to and delighted with the company of players [1] and musicians. The Greeks call these people "artificers of Bacchus." Taurus desirous of drawing off this youth from

[1] *Players*, &c.]—Gerard Vossius, who is seldom incorrect in his accounts of the ancients, says, that actors were highly esteemed among the Greeks, but held in a very low light by the Romans. Inst. Poet. ii. 10. As a proof of the former assertion, he mentions that Æschines the orator was originally a player; but the instance is rather unfortunately chosen, since this very occupation is made a subject of reproach against him by his antagonist Demosthenes, in his oration for the crown, who more than once calls him, in contempt, ω τριταγώνιστα, "You low actor;" and Suidas says expressly, Αισχινης εν πολλοις σκωπτεται ὑπο Δημοσθενους ὡς ὑποκριτης τραγωδιων—"Æschines is often reviled by Demosthenes as having been a tragic actor." With respect to the Romans, it is true that in the early times of the republic actors were despised; but Æsopus and Roscius were held in high honour, and were noticed and esteemed by the first men in Rome. These, however, it may be said, were only illustrious exceptions. The profession in itself was never held honourable in either country. The reasons given by Aristotle

from the company and intimacy of theſe players, pointed out to him a paſſage from Ariſtotle's Univerſal Queſtions, and deſired him to ſtudy them daily. " Why are the artificers of Bacchus for the moſt part worthleſs people? Is it that they are little accuſtomed to the purſuit of wiſdom and philoſophy, and the greateſt part of their life is conſumed in the neceſſary occupation of their art, and much of their time is ſpent in intemperance and poverty, each of which is an incitement to wickedneſs?"

totle are very ſound; and the ſame cauſes have continued in all ages and countries to produce the ſame effects; they who make themſelves exceptions to this general rule are the more to be honoured, as they preſerve their dignity of character in a ſituation very likely to undermine it.

One of the reproaches of Demoſthenes to Æſchines on his original profeſſion is, " ανθρωπιον ουδεν εξαρχης υγιες πεποιηκος, ουδ' ελευθερον· αυτοτραγικος πιθηκος, αρουραιος Οινομαος." " A fellow that from the firſt never did any thing good or worthy of a free man; a mere tragic ape, a ruſtic Ænomaus," &c. cap. 71.—In chap. 79 and 80, he ſtill more fully expatiates on this low origin of his rival, and comparing himſelf with him, ſays, " You danced; I furniſhed the entertainment—you were an actor; I a ſpectator—you were hiſſed off; I was among the hiſſers," &c. Many other ſarcaſms on the ſame ſubject are thrown out in every part of that oration.

CHAP.

CHAP. V.

Specimens of letters which are ſaid to have paſſed between king Alexander and the philoſopher Ariſtotle[1].

THE philoſopher Ariſtotle, the inſtructor of Alexander, is ſaid to have had two kinds of lectures, which he delivered to his pupils, one of which he called exoteric, the other acroatic. Thoſe were called exoteric which involved the ſtudy of rhetoric, logical ſubtleties, and a knowledge of politics; thoſe were called acroatic,

[1] The ſubjects diſcuſſed in this chapter, and the anecdote with which it concludes, muſt be neceſſarily too familiar to every reader to juſtify my detaining them by any tedious note.

The diſtinction of Ariſtotle's lectures and followers, as here ſpecified, was not the invention of that philoſopher, but was probably borrowed from the Ægyptians, among whom there were public and ſecret doctrines, as well as among the Perſian Magi and the Indian Brahmans.

Plutarch relates at length the anecdote here recorded in his hiſtory of Alexander, and it may alſo be found in Stanley's Lives of the Philoſophers. The letters themſelves have always been juſtly admired for their dignified ſimplicity.

Acroamatic diſcourſes are thoſe, ſays H. Stephens, which cannot from their depth be underſtood without hearing the ſpeaker viva voce, and acroatic books are thoſe which contain ſuch diſcourſes.

 which

which had concern with a more profound and recondite philoſophy, and which related to the contemplation of natural objects and dialectic diſcuſſions. To the cultivation of this ſcience which I have called the acroatic, he gave up the morning in the Lyceum; nor did he admit any perſon to this lecture till he had previouſly made examination concerning his talents, his elementary knowledge, and his zeal and induſtry in the purſuit of learning. The exoteric lectures he delivered in the ſame place, in the evening, to all young men that choſe, without exception: this he called δειλινον περιπατον, the evening walk, the other ἑωθινον, the morning walk; for he ſpoke on each of theſe occaſions walking; and he ſo divided his books, containing remarks upon all theſe ſubjects, that part of them were called exoteric and part acroatic. Theſe latter, as ſoon as king Alexander knew that he had publiſhed, although he at that time held almoſt all Aſia under his arms, and was overpowering king Darius by his attacks and victories, yet amidſt all theſe toils he wrote to Ariſtotle, complaining that he had done amiſs in having made public thoſe acroatic lectures, in which he had himſelf been inſtructed; "for (ſays he) in what other circumſtance can I excel the reſt of the world, if the things which I have learned from you be made common? for I would rather excel in learning than in power and wealth." Ariſtotle thus replied to him: "The acroatic books,

which

which you complain are made public, and not hidden as ſecrets, know that they are neither publiſhed nor hidden, ſince they will be intelligible only to thoſe who have my expoſition of them." But I have ſubjoined the ſpecimens of their correſpondence taken from a publication of Andrònicus[2] the philoſopher, and I cannot but much admire the fine texture of elegant brevity which diſtinguiſhes each epiſtle. "Alexander to Ariſtotle, health. You have not acted well in publiſhing your acroatic lectures; for wherein ſhall I hereafter excel, if the inſtructions which I have received from you be made common to all; for I would rather excel in the moſt honourable, than in the moſt powerful acquiſitions. Farewel." "Ariſtotle to king Alexander, health. You have written to me concerning my acroatic lectures, thinking that they ought to be preſerved and not communicated; know that they are communicated, but not made public; for they are in the poſſeſſion only of thoſe who hear me. Farewell." Studying how to expreſs the phraſe, ξυνετοι γαρ εισι (for they are in the poſſeſſion of) in one word, I have found no other mode than that adopted by Marcus Cato in the ſeventh of his Origines, where he ſays, "*Itaque ego cognobiliorem cognitionem eſſe arbitror.*"

[2] *Andronicus.*]—This Andronicus was called Andronicus the Rhodian; he was a Peripatetic philoſopher, and wrote commentaries upon Ariſtotle.

CHAP. VI.

Enquiry whether HABEO CURAM VESTRI, or HABEO CURAM VESTRUM, *be moſt proper* [1].

I WAS aſking Apollinaris Sulpitius, whom I attended when I was a young man at Rome, by what rule the following phraſe was uſed, "*habeo curam veſtri,*" or "*miſereor veſtri,*" for the caſe in which *veſtri* is uſed appears to be the nominative. He replied, "What you now aſk, has been with myſelf a perpetual ſubject of enquiry; for it ſeems that we ought to ſay not *veſtri* but *veſtrum,* as the Greeks do, επιμελȣμαι ὑμων, and κηδομαι ὑμων, in which inſtance, ὑμων is more properly *veſtrum* than *veſtri,* which is the nominative caſe, or, as you call it, the *caſus rectus.* However, I find in many inſtances, *noſtri*

[1] Theſe lines, from the Cheat of Plautus, occur in the beginning of act the firſt, and are thus rendered by Mr. Warner:

> If from your ſilence, Sir, I could but learn
> With what ſad cares you pine thus wretchedly,
> Gladly I'd ſave the troubling of two perſons,
> Myſelf in aſking, you in anſwering.

With reſpect to the terminations *veſtrum* and *veſtri,* it is uſual in all modern grammars to uſe them indifferently, and to ſay *veſtrum* vel *veſtri.*

and

and *veſtri* uſed, and not *noſtrum* and *veſtrum*. Lucius Sylla, in his ſecond book of Annals, ſays, "Quo ſi fieri poteſt ut etiam nunc *noſtri* vobis in mentem veniat. Noſque magis dignos creditis quibus civibus quam hoſtibus utamini, quique pro vobis potius quam contra vos pugnemus, neque noſtro neque majorum noſtrorum merito nobis id continget." Terence too in his Phormio:

> "Ita plerique ingenio ſumus, omnes *noſtri* noſmet pœnitet."

And Afranius in his Togata:

> "Neſcio quid *noſtri* miſeritus tandem Deus."

And Laberius in his Necromantia:

> Dum diutius detinetur, *noſtri* oblitus eſt.

There is no doubt but each of theſe phraſes, *noſtri oblitus eſt*, and *noſtri miſeritus eſt*, is ſpoken in the ſame caſe as *mei miſeritus eſt*, and *mei oblitus eſt*; but *mei* is the interrogative caſe, which the grammarians call the genitive, and is declined from *ego*, of which the plural is *nos*. *Tui* in the ſame manner comes from *tu*, and its plural is *vos*; for ſo Plautus has declined them in his Pſeudulus, in the following lines:

> Si ex te tacente fieri poſſem certior, here,
> Quæ miſeriæ te tam miſerè macerent,
> Duorum labori ego hominum parſiſſem lubens,
> *Mei* te rogandi, & *tui* reſpondendi mihi.

Plautus

Plautus here derives *mei* not from *meus*, but from *ego*, as if you ſhould ſay, "*patrem mei*," for "*patrem meum*," as the Greeks uſe "τον πατερα μȣ." By the ſame rule you may defend Plautus's uſage of *labori mei*, for *labori meo*, which though not common, is perfectly proper. This rule applies to the plural number likewiſe, which Gracchus uſed, when he ſaid, "*miſereri veſtrum*," and Marcus Cicero, "*contentio veſtrum*," and "*contentio noſtrum*;" according to which Quadrigarius, in the nineteenth of his Annals, has theſe words: "*C. Mari et quando te noſtrum & reipublicæ miſerabitur?*" Why then ſhould Terence uſe, "*pænitet noſtri*," and not "*pænitet noſtrum*;" and Afranius, "*noſtri miſeretus*," inſtead of "*noſtrum?*" I can conceive no reaſon for this, except the authority of antiquity, which paid little attention to accuracy of ſpeaking; for thus oftentives *veſtrorum* has been made uſe of for *veſtrum*, as in that line from Plautus's Muſtellaria:

> "Verum illuc eſſe maxima pars *veſtrorum*
> intelliget."

Where moſt people would ſay *veſtrum*; ſo ſometimes too *veſtri* is called *veſtrum*; but doubtleſs he who is deſirous to ſpeak with the moſt ſcrupulous propriety would ſay *veſtrum* rather than *veſtri*; moſt unſeaſonably therefore have they acted, who in many paſſages of Salluſt have corrupted the purity of his compoſition; for

where

where Salluſt wrote—" *Sæpe majores veſtrum miſerti plebis Romanæ,*" they have eraſed *veſtrum*, and ſubſtituted *veſtri*, which blunder has been now regularly admitted into various copies. I remember Apollinaris told me this, and I noted what he ſaid at the time it was ſpoken.

CHAP. VII.

Different opinions of the Greeks on the number of Niobe's children[1].

THE variety of accounts to be met with among the Greek poets about the number of Niobe's children is really ridiculous; for Homer ſays ſhe had twelve boys and girls, Euripides that ſhe had fourteen, Sappho gives her eighteen, Bacchylides and Pindar twenty, whilſt other writers affirm that ſhe had but three.

[1] The names of the Greek poets mentioned in this chapter are ſufficiently familiar, except perhaps that of Bacchylides. Of this perſonage Suidas gives the following account: he was a native of Cos, a relation of the lyric poet Simonides, and a writer of lyrics himſelf. He wrote verſes in praiſe of Hiero, and ſome of his fragments have been preſerved.

CHAP.

CHAP. VIII.

Of things which appear to have a ſympathy with the riſing and waning moon.

ANNIANUS [1] the poet, in his Faliſian farm, uſed to celebrate the time of the vintage with mirth and pleaſure. At this ſeaſon he invited me and ſome other friends; a large quantity of oyſters [2] was ſent for our ſupper from Rome:

[1] *Annianus.*]—This perſonage flouriſhed in the time of Trajan: he is mentioned before, book vii. chap. 7.

[2] *Oyſters.*]—The effect of the moon on objects animate and inanimate was in the ages of ignorance and ſuperſtition almoſt indefinite. It has been the province of philoſophy, chaſtened and improved by experiment, to aſcertain theſe influences, and to confine them within their proper limits.—"Thou knoweſt an oyſter may be croſſed in love," ſays the poet; but that they decreaſed with the decreaſing moon is, I ſhould ſuppoſe, alike difficult of proof and of belief.

All that Gellius here ſays concerning the eyes of cats originates without doubt in what Plutarch obſerves of that animal in his tract of Iſis and Oſiris. What is intended by the commentary on Heſiod cannot ſo well be imagined. The expreſſion of Plutarch in the above-mentioned tract is this:

"The true reaſon why the prieſts abominate and avoid onions is, that the onion is the only one of all plants which increaſes in bulk as the moon decreaſes."

The

Rome: when they were placed before us, and, though numerous, were poor and thin; "the moon (ſays Annianus) is now growing old, on which account oyſters, like other things, are meagre and out of order." When we enquired what other things became poor as the moon decreaſed, "Do you not remember (ſays he) what Lucilius ſays?

> Luna alit oſtrea, & implet echinos, muribus fibras & pecu addit.

> Shell-fiſh and oyſters with the moon increaſe;
> And mice and cattle ſtrengthen with her growth."

The Œlurus was certainly among the Ægyptian deities. See Juvenal, 15. 7.

> Illic cœruleos, hic piſces fluminis, illic
> Oppida tota canem venerantur, nemo Dianam.

It is not poſſible to make any meaning of cœruleos. Brodæus propoſes to read illic œluros.

See Herodotus, b. 2. where a whimſical account is given of the methods taken by the ancient Ægyptians to prevent the growth of cats. To theſe ſuperſtitions of the Ægyptians Milton thus alludes:

> Often there appeared
> A crew who under names of old renown,
> Oſiris, Iſis, Orus, and their train,
> With monſtrous ſhapes and ſorceries abuſed
> Fanatic Ægypt and her prieſts to ſeek
> Their wandering gods diſguiſed in brutiſh forms,
> Rather than human, &c.

And the ſame things which thrive with the increaſing moon fall away as the moon decreaſes. The eyes of cats, according to theſe changes of the moon, become larger or ſmaller; but the moſt remarkable circumſtance is what I read in Plutarch's fourth commentary upon Heſiod. The onion grows and buds as the moon decreaſes, but dries up while the month is young. This, according to the Ægyptian prieſts, is the reaſon why the Peluſiotæ do not eat an onion; becauſe that is the only herb which obſerves changes of diminution and increaſe oppoſite to the increaſe and waning of the moon.

CHAP. IX.

A paſſage which pleaſed Antonius Julianus, from the Mimiambi of Cnæus Mattius.

ANTONIUS JULIANUS ſaid his ears were gratified by the ſound of ſome words introduced by Cnæus Mattius, a man of learning, ſuch as the following, which he related from that author's "Mimiambics:"

"Sinuque amicam reficere [1] frigidam caldo
"Columbatim [2] labra conſerens labris."

He

[1] *Reficere.*]—For reficere, as it cannot be admitted conſiſtently with the metre, Voſſius would read *reficit.* I would propoſe *refice.*

[2] *Columbulatim.*]—This is a very favourite image with the ancient Latin writers of amatory verſes, as well as of the moderns who profeſſed to imitate them.—See Martial:—

Amplexa collum baſioque tam longo
Blandita quam ſunt nuptia columbarum.

The Baſia of Johannes Secundus abound with ſimilar paſſages. The idea is however peculiar to the ancients, at leaſt I do not remember to have ſeen it imitated either in French or Engliſh. The ſimilies borrowed from the fondneſs of turtles, are of a very different kind. Where Shakſpeare

He thought likewiſe the following ſentence elegantly formed:

"Jam tonſilés tapetes ebrii fuco,
"Quos concha purpura imbuens venenavit."

And this alſo:

Dein coquenti vaſa cuncta dejectat,
Nequamne ſitamenta pipulo poſcit.

ſpeare ſays, "Like to a pair of loving turtle doves," I am not certain whether the image of tenderneſs intended to be impreſſed, is not borrowed from the ſoft and melancholy tone remarkable in the notes of this bird.

CHAP.

CHAP. X.

Meaning of the phrase, EX JURE MANUM CONSERTUM [1].

THE phrase, "*ex jure manum consertum,*" is taken from old pleadings; it was used in all law-suits, and is now introduced before the prætor. I was asking a grammarian of some note in Rome, what was the meaning of those words? He, looking at me with contempt, replied, "You either mistake me, or you are jesting; I am a grammarian, not a lawyer. If you want to know any thing of Virgil, Plautus or Ennius, you may enquire of me." "Well, Sir,"

[1] The literal meaning of manum conferere, is to fight hand to hand, and is taken from war. In the legal actions to which this chapter alludes, the contending parties are said to have crossed two rods before the prætor, as if emblematical of an engagement, and the party who was overcome resigned his rod to his adversary. According to the laws of the Twelve Tables, the presumption in controversies of this kind was always in favour of the possessor. The term vindicia, which occurs in the conclusion of the chapter, is also a law term, not very easily to be rendered in English, and about which indeed commentators are greatly at variance. Vindicia is by some interpreted to be the rod which the two parties broke in pieces in a feigned contest before the prætor. Vindicias dare, is to give possession of the matter in dispute. All these particulars are sufficiently illustrated by Adams, in his Roman Antiquities.

 said

ſaid I, "the paſſage I enquire about comes from Ennius." He, wondering at a ſentence ſo foreign from poetry, declared that it was no where found in Ennius; I however repeated theſe lines from the eighth book of his Annals; for it happened that I remembered the paſſage more particularly than any other lines:

Pellitum è medio ſapientia, vi geritur res.
Spernitur orator bonus, horridus miles amatur.
Haud doctis dictis certantes ſed maledictis,
Miſcent inter ſeſe inimicitias agitantes,
Non ex jure manum conſertum, ſed mage ferro
Rem repetunt, regnumque petunt, vadunt ſolidâ vi.

When I had repeated theſe lines from Ennius, "Now," ſaid the grammarian, "I believe you, and would have you credit me when I ſay that Ennius learnt this not from his poetical ſtudies, but from ſome lawyer; and you may have them explained from the ſame ſource whence Ennius learnt them." I took the advice of this maſter, when he recommended it to me to apply for that information from another, which he ought to have given me himſelf; and I have thought proper to inſert in theſe commentaries, what I have learnt from lawyers and their books, becauſe people who live in buſineſs, and in the world, ought not to be ignorant of the common terms which expreſs a civil ſuit at law. *Manum conſerere* is applied to the ſubject of diſpute, whe-

 ther

ther an eftate or any thing elfe, when the opponents each took hand. This ceremony of fixing the hand together on the fpot where the fubject of difpute was, which took place in the prefence of the prætor, according to the laws of the Twelve Tables, whereon was written—" Si qui in jure manum conferunt;" if any fix the hand together according to law; but afterwards, when the boundaries of Italy were extended, the prætors being fully engaged in giving judgment and other bufinefs, were much troubled to fuperintend thefe caufes where the fubject of difpute was diftant, and it was decreed by a bye-law, contrary to the Twelve Tables, that the litigants fhould no longer fix the hand together in the prefence of the prætor, but that one fhould fummon the other, according to law, to fix the hand together upon the fubject in difpute. Vifiting together the difputed land, each took up from it a portion of land, this they produced in the prefence of the prætor, and plead for that clod as for the whole eftate. Ennius, therefore, willing to exprefs that here was no legal difpute before the prætor, but the real violence and efforts of war, compared this fixing of the hand, and innocent conteft, which takes place betwixt the tongues and not the arms of men, with warlike and fanguinary violence.

Chap. XI.

Meaning of the word SCULNA *in Varro*[1].

PUBLIUS LAVINIUS's book is not unworthy the attention of the curious; its title is, "De Verbis fordidis." that which is vulgarly called *fculna* (a mediator) fays he, is as it were *feculna*, which people more attentive to elegance call *fequeftris*. Each word is formed from *fequor*, becaufe either part follows the faith of him who is chofen to prefide over them. Publius Lavinius remarks, in the fame publication, that the word *fculna* is ufed by Marcus Varro in that differtation entitled "*Catus*." That which was left in cuftody of a mediator was expreffed thus, with an adverb, *fequeftro*, pofitive. Cato fays of Ploterus againft Thermus:

Per deos immortales, nolite vos *fequeftro* ponere.

[1] The reader will receive material illuftration on the fubject of this chapter, by confulting the Adverfaria of Barthius, p. 1270.

INDEX.

I N D E X.

N. B. *The Figures preceded by a small* n, *refer to the Notes at the bottom of the pages.*

A.

ABDERAME, the Moor, story of, ii. 22, n. 2
Abundance, the occasion of want, ii. 160
Academics, how different from the Pyrrhonians, ii. 285
Accents of the ancients, iii. 15, n. 1
Accius the poet, ii. 89, n. 2. iii. 4, n. 1
Acrostic, antiquity of the, iii. 125, n. 5
Actions, quality of, depends on circumstances, iii. 313
Actors, ii. 68, n. 1. iii. 421
——-, anecdote of one, ii. 68
Adoption, custom of, i. 331
Adultery, punishments of, ii. 258, 259, n. 3
Adverbs, ii. 369, 371
Ædiles, curule, i. 238, n. 1. 268, n. 2. iii. 36
——— of the people, ii. 210, n. 1
Æditimus, meaning of, ii. 354
Ælius, *L.* i. 144, n. 4. ii. 37, n. 1
—— *Cato*, i. 236, n. 9
Æmilius, *Q.* i. 200
Ænigmas, ii. 345
———-——, curious custom respecting, at Athens, iii. 359, n. 1
Æsop, i. 172. ib. n. 1
Afranius the poet, ii. 219
Age, respect paid to, i. 128
—, distinctions of, ii. 271
Agnomen, what, i. 54, n. 11
Agrippa, signification of, iii. 245
Aius, the god, iii. 247
Albinus, Aulus, ii. 291
Alcibiades, story of, iii. 173
Alexander, continence of, ii. 21
————, on the birth of, ii. 144, n. 2. iii. 9, n. 1
————, his letter to his mother, iii. 9
———— and Aristotle, letters between, iii. 423
Alfenus, ii. 13. ib. n. 1
Alum said to prevent wood from taking fire, iii. 134
Amaracus, i. xv, n. 16
Ambarvales, fratres, ii. 20
Ambiguity of words, ii. 300
Ammonius Saccas, i. 290, n. 2
Analogy and anomaly in language, i. 161
Androclus and the lion, i. 317
Andronicus the philosopher, iii. 425, n. 2
Anger, observations on, i. 95
——-, signs of, i. 96
Annals, distinguished from history, i. 328
Annianus, ii. 70
Antiquity, childish fondness for, i. 42, n. 3
Antony, *M.* anecdote of, ii. 81
Apion, *Plistonices*, i. 317. ii. 21, 73, n. 3
Apollinaris, *Sulpitius*, story of, iii. 334

INDEX.

Apologies, ii. 291
Appius, Cæcus, ii. 210, n. 2
————, story of the daughter of, ii. 210
Approbation, on expressing, i. 283. ib. n. 2
Arcesilaus, the philosopher, i. 194
Archytas's wooden pigeon, ii. 222
Areopagites, ii. 348, n. 2
Argei, ii. 231, n. 15
Arimaspi, ii. 147
Arion, story of, iii. 251
Aristeas, ii. 145, n. 2
Aristophanes, quotation from, i. 67
————, injury done to Socrates by, i. 191, n. 8
Aristotle, letter from Philip of Macedon to, ii. 144
———, his appointment of a successor, iii. 12
——— and Alexander, letters between, iii. 423
Aristoxenus, i. 262, n. 3
Artemisia, story of, ii. 240
Arteries and veins, opinions of the ancients respecting, iii. 352
Arvales, fratres, ii. 20
Asellio, Sempronius, i. 126
Asinius Gallus, iii. 255, n. 1
Aspirate, on the use of the, i. 103
Assiduus, meaning of, iii. 229, 231, n. 2
Astrologers, iii. 91
Atellanus, what, ii. 261, n. 3
Atinian law, remarks on the, iii. 278
Atque, signification of, ii. 272
Atta, Quinctius, ii. 77, n. 3
Augurate, high dignity of the, i. 54, n. 10
Augustus, style of, ii. 260, n. 1
———, wrote his letters in cypher, iii. 152, n. 3
Avarice debilitates both body and mind, i. 178
Avarus, whether simple or compound, ii. 209
Axioms, what so called by the ancients, iii. 222

B.

Babrias, i. 175, n. 2
Bacchylides, iii. 429, n. 1
Bakers, iii. 176, n. 1
Barbarismus, not used by the ancients, iii. 15
Barbers shops, places for news of old, ii. 71, n. 3
Bassus, Ventidius, iii. 143
Baths, Roman, magnificence of, i. 178, n. 1
Battle of Pharsalia foretold in Italy, iii. 174
Beards, customs relative to, i. 192. ib. n. 2. 193, n. 3
Beauty, female, remarks on, i. 308
Beds of the Romans, ii. 331, n. 4
Bidentes, signification of, iii. 216
Birthdays celebrated by the ancients, iii. 387, n. 1
Births, numerous, ii. 196
Blushing, iii. 378. ib. n. 1
Bonus, use of, iii. 176, n. 1
Books, fine titles of, i. iv. x, n. 3
—, purchased at great prices, i. 225
—, publicly burnt, first instance of, i. 288, n. 1
Bravery, signal instance of, i. 196
Brutiani, who, ii. 206
Bucephalus, i. 286
Buxton, Jedediah, extraordinary memory of, ii. 125, n. 1

C.

Cabal, etymology of, iii. 126, n. 5
Cadmus, story of, iii. 267, n. 1
Cæcilius the poet, i. 151, n. 1
Cædicius, Q. bravery of, i. 196
Cælius, Antipater, ii. 193, n. 2
Cærites, account of the, iii. 240, n. 3
——— tabulæ, iii. 241
Cæsar, Julius, tyranny of, i. 33, n. 6
————, lost works of, i. 42, n. 4
————, and M. Cato, story of, i. 258
————, used to be publicly thanked by the senators, ii. 367, n. 10
Cæsellius Vindex, strictures on, ii. 48

INDEX.

Calends, ii. 361, n. 1
Calliſtratus, i. 212
Cameleon, ſtrange ſtories of the, ii. 221
Campanians, arrogant and luxurious, i. 89, n. 3
Caninum prandium, iii. 88
Capite cenſi, what, iii. 229
Capito, *Ateius*, i. 157, n. 1
Capitol, by whom founded and rebuilt, i. 120, n. 3
Carmenta, iii. 246, n. 2
Carneades, ſtory of, iii. 303
Carthaginians, cruel cuſtom of the, i. 216
——————, ſpirit of the, ii. 269
Caſtricius, *Titus*, iii. 59
Cato, *M.* defence of an expreſſion of, i. 127
———, ſtory of, i. 258
———, his oration for the Rhodians defended, ii. 51
———, eloquence of, ii. 205
———, remarks on a paſſage of, ii, 226
———, philoſophy of, iii. 67
——— *Nepos*, iii. 49
Catullus, drinking ſong from, ii. 113, n. 2
Celebrated men of Greece and Rome, comparative chronology of, iii. 315
Cenſor, office of, i. 253, n. 1. 265, 276, n. 280, 334, n. 5. ii. 116
——————, remarks on the, i. 282, n. 3
Chaldeans, iii. 91, n. 1. 99, n. 5
Chateauneuf, *P. de*, ſtory of, iii. 251, n. 1
Child, one, ſpoken of in the plural number by the ancients, and why, i. 125. ib. n. 1
Children, on the duties of, i. 113
———, privileges attending three, i. 223, n. 7
———, on the management of, i. 279
———, number of, born at once, ii. 196
———, ſhould be ſuckled by their mothers, ii. 320
Chilo, the Lacedæmonian, anecdotes of i. 10, 18
Chineſe, accents of the, iii. 15, n. 1
Chriſtians, early, on the treatment of, i. 320, n. 4
———, edict of Julian, reſpecting the, iii. 161, n. 1
Chryſippus on providence, ii. 1
———— on fate and freewill, ii. 5
Cicero, plagiariſms of, i. 12. ib. n. 3
——, remarks on paſſages in, i. 13. 19. 30. 133. iii. 1. 147. 149. 255. 270
——, his oratory, ii. 199
——, miſtake of Gellius reſpecting, ii. 249, n. 1
——, ſtory of, ii. 359
——, age of, &c. iii. 191
Cincius, iii. 208, n. 1
Cinerus, ii. 37, n. 2
Civil commotions, neutrality criminal in, i. 123
Claſſici, and infra claſſem, ſignification of, ii. 87
Claudius, *Servius*, iii. 65, n. 5
Clients, what, i. 48, n. 9
——, how conſidered by the Romans, iii. 415
Climacterics, i. 207, n. 4
Cloatius Verrius, iii. 236
Cognomen, what, i. 54, n. 11
Colonies, firſt Roman, how propagated, iii. 239, n. 1
Colours, and their names, i. 164
Comitia, iii. 189
Command, whether to be obeyed ſcrupulouſly, i. 56
Compitalia, ii. 261, n. 2
Concio, ſignifications of, iii. 344
Confertum, ex jure manum, iii. 435
Conſtellations, on the names of ſome of the, i. 142
Conſular man, who ſo called, i. 4, n. 2
Conſuls, regulations of precedence between the, i. 129
Continence, inſtances of, ii. 21
Coruncanius, i. 41, n. 2
Corvinus, *Valerius*, ſtory of, ii. 171
Cotyla, what, i. 213, n. 2
Courtezans, ancient cuſtoms of, i. 35, n. 3. 269, n. 2

Courtezans,

Courtezans, divine honours paid to, ii. 18, n. 1. 20
Crassus Mutianus, P. anecdote of, i. 58
Cretans, warlike music of the, i. 45
——— invented the pyrrhic dance, i. 46, n. 5
Crimes not the less because others commit them, ii. 243
Critolaus, ii. 292, n. 1
Crœsus, story of the son of, i. 303
Cronus Diodorus, epigram on, ii. 301, n. 1
Crowns, military, i. 295
Ctesias, ii. 146, n. 4
Curius, i. 41, n. 2
Cypher, used by the ancients, iii. 152, n. 3. 284

D.

Day, how reckoned by the ancients, i. 182.
——, divisions of the, i. 184. n. 2
Days, unlucky, i. 326.
Death, opinion of Epicurus on, i. 116, and note
——, induced by sudden joy, i. 216
Declaimers, empty, ii. 187
Deities of the ancient Romans, i. 311. iii. 62
Delight, what, i. 168. ib. n. 2
Demades, ii. 296
Demetrius Poliorcetes, story of, iii. 197
Democritus reported to have deprived himself of sight, and why, ii. 238
Demosthenes, remarkable for neatness of dress, i. 23
——— defended from accusations of bribery, ib. n. 1. ii. 293. n. 2
——— and Lais, story of, i. 35
——— remarks on, i. 167. iii. 193
——— quitted Plato for Callistratus, i. 212
——— unable to speak before Philip, ii. 128
Denarius, value of the, i. 226, n. 3
Deprecor, meaning of, ii. 38
Diagoras, story of, i. 217
Die pristini, &c. ii. 260
Diffidence not uncommon amongst ancients of celebrity, ii. 128
Dimidius and Dimidiatus, difference between, i. 213
Diogenes, i. 136
———, stories of, ii. 297, n. 1. iii. 10, n. 1. 359
Discipline of the Romans, strict, i. 57
Disputations, public, at Rome, iii. 35, n. 1
Divinatio, particular use of the word, i. 105
Divorce, i. 242
Dogs, young, eaten by the Romans, i. 190, n. 5
Dolabella, story of, ii. 347
Dolphin, in love with a boy, ii. 73
Draco, ii. 314
Dress, men distinguished for neatness of, i. 23, 24. ib. n. 2
Drinking song, ii. 114, n. 2
——— parties, ancient origin of a modern custom in, iii. 360, n. 1
Dryden's Plutarch, strictures on, ii. 294, n. 2
Ducks, Pontic, had the power of expelling poison, iii. 306
Dumb men speaking suddenly, instances of, i. 303
Duoetvicesimo, meaning of, i. 291

E.

Earthquakes, the ancients ignorant of the cause of, i. 169
———, ancient superstitions respecting, i. 170. 248
Eclipses, causes of, not regarded by the ancients, i. 171
Education of Roman youths, i. 22, n. 4
Effeminacy censured, i. 194
Egyptians permitted theft, ii. 317
Elegant, use of the term, ii. 277
Enfield's History of Philosophy, i. 7, n. 4. 37, n. 1
Ennius, imitation of Euripides by, ii. 282
——— said he had three hearts, because

cause he understood three languages, iii. 308
Entertainments, reading a part of, i. 82, n. 2. iii. 30
————, remarks on, iii. 28
Ephorus, i. 209, n. 1
Epicharmus, i. 65
Epictetus, i. 136
———, quotations from, i. 7. iii. 311. 367
——— wrote five books of dissertations, iii: 367, n. 3
Epicurus, i. 116. 118
Epigrammata, what, i. 89, n. 1.
Epitaphs of three poets, written by themselves, i. 89
Etruscan soothsayers, story of the, i. 246
Etymology, i. 73. 94, n. 8
Euclid, the Socratic, anecdotes of, ii. 26, 27, n. 1
Eupolis, i. 65
Euripides, iii. 177
Evil, necessary, ii. 3
Example of others, no excuse for crimes, ii. 243
Exigor, use of, iii. 168

F.

Fabius Maximus and his son, story of, i. 102. 101. n. 3
——— *Dorso*, anecdote of, ii. 30, n. 1.
——— *Pictor*, ii. 227, n. 3
Fable, antiquity of, i. 172, n. 1
Fabricius, *C.* i. 41, n. 2. 60. 200
———, *Luscinus*, story of, i. 252
Faces hidden in the toga by Romans who wished not to be known, ii. 81, n. 2
Facies, proper signification of, iii. 85
Fascination, ii. 148
Fate, ii. 5
Fathers, at Rome, had unlimited authority over their children, i. 52, n. 7. 101, n. 2. 333
———, respect to be paid by, to sons when magistrates, i. 100
Favissæ, meaning and etymology of, i. 119
Favorinus, i. 16, n. 7
Fear, why the belly is loosened by, iii. 374
——— why paleness is occasioned by, iii. 378
Feriæ præcidaneæ, i. 251
Festinare differs from properare, iii. 242
Fidus optatus, i. 104, n. 2
Figulus, *Nigidius*, i. 255. 271
Fines amongst the Romans, ii. 274
Finger, the fourth, of the left hand, superstitions respecting, ii. 216. ib. n. 1
Flavius, *Cn.* story of, ii. 25
Flora, festival of the goddess, ii. 176, n. 3
Flutes, the warlike music of the Spartans, i. 43
———, why rejected by the nobler youth of Athens, iii. 173
Fortitude, ii. 344
Forums, Roman, ii. 173, n. 5
Frater, etymology of, iii. 26
Free-will, ii. 5
Freezing, observations on, iii. 280
Friends not to be relied on for assistance, i. 173
Friendship, how far justice may give way to, i. 10
————, value of, iii. 270
Frons, properly masculine, iii. 155
Fronto, *Cornelius*, i. 164, n. 1
Frugality of the ancient Romans, i. 157
Fulvius, anecdote of the wife of, i. 87, n. 4
Furius Antiates, vindication of, iii. 355
Furtum conceptum & oblatum, what, ii. 316, n. 3

G.

Gabius Bassus, i. 106, n. 2
Galba, *Sergius*, breach of faith of, i. 86, n. 2
Garlands worn at drinking bouts, i. 268, n. 2
Geometrical terms, i. 77
Gestation, period of, i. 218

Gibbon recommended for an account of the Roman laws, i. 129, n. 2
——, remarks on, i. 169, n. 1. 332, n. 3
——, his remark on the cenſorial office, i. 282, n. 3
Girding the loins explained, i. 44, n. 4
Gladiators, ii. 59, n. 10. 344
Gloves, remarks on, ii. 85, n. 2
—— anciently worn in the hat on three ſeveral occaſions in England, ib.
Good deeds, advantage of, iii. 199
Gracchus, C. i. 31, n. 3. iii. 163
—— attended by a flute player to modulate his voice when ſpeaking in public, i. 47
—— his oratory compared with Cicero's, ii. 199
——, *Tiberius*, i. 126
——, *T. S.* ſtories of, ii. 108. 349
Grammar leſs attended to than ſound by the ancients, iii. 53
Grief, defended, iii. 398
Gueſts, proper number of, iii. 28
Gypſies, iii. 93, n. 1

H.

Halcyon days, i. 206, n. 2
Hannibal, Haſdrubal, and Hamilcar, how pronounced, i. 251
Hannibal's ſarcaſm againſt Antiochus, i. 293
Happineſs, what, i. 118. iii. 323
Head not covered in public by the Romans, ii. 67, n. 1
Hegeſias, ii. 146, n. 7
Hellanicus, iii. 184
Hellebore, white and black, uſes of, iii. 303
Heralds, Roman, iii. 208, n. 2
Hercules, ſtature of, i. 2
——, origin of the proverb, *ex pede Herculem*, i. 3, n. 3
——, on the worſhip of, ii. 286, n. 1
Hermippus, i. 212, n. 1
Herodes Atticus, i. 4, n. 1
Herodotus, iii. 184
Heſiod, whether older than Homer, i. 209
Hexameter verſes, remarks on, iii. 363
Hiſtory, on writing, i. 269
—— diſtinguiſhed from annals, i. 328
Homer, whether older than Heſiod, i. 209
——, country of, i. 210
——, remarks on paſſages in, iii. 266. 282
Horſes, moſt famous, of antiquity, i. 202, n. 1
Hortenſius, the orator, a fop, i. 24
Hoſtiæ ſuccidaneæ, & præcidaneæ, i. 249
Humanitas, ſignification of, iii. 43
Hunger, means of ſupporting, iii. 204
Huſbands, patience recommended to, i. 71
——, authority of, ii. 258
Hyginus, J. i. 60. 79
Hypſicrates, the grammarian, iii. 237

I.

Illaudatus, ſignification of, i. 110
Induciæ, meaning and etymology of, i. 92
Infrequens, ſignification of, iii. 211, n. 4
Inheritances, Roman laws reſpecting, ii. 29, n. 1
Innumerus, applied to verſe, what, i. 90, n. 4
Inſecendo preferable to inſequendo, iii. 349
Intra, how uſed by the Romans, ii. 361
Iſigonus, ii. 146, n. 3
Iſocrates, iii. 348, n. 1
Italy, etymology of, ii. 274

J.

Janus medius, i. 69, n. 2
Joy, ſudden, death occaſioned by, i. 216

Judge,

INDEX.

Judge, office of a, iii. 105
Jupiter, ceremonies of the prieſt and prieſteſs of, ii. 227
———, ſons of, diſtinguiſhed for virtue, iii. 181
Juſtice, deſcription of, iii. 118

K.

Knights, Roman, ii. 116. iii. 211

L.

Labeo Antiſtius, i. 50. 55. iii. 31
——— ———, ſtory of, iii. 32
Laberius, i. 33, n. 6. ii. 133. iii. 219
Lacedæmonians. See *Spartans*
Lactantius's Epitome not long diſcovered, ii. 1, n. 1
Lais and Demoſthenes, ſtory of, i. 35
Language, on analogy and anomaly in, i. 161
Larentia, Acca, ii. 19
Latin, old, borrowed from the Æolic dialect of the Greek, i. 74. n
Latium, what ſo called, i. 245, n. 2
Laws, obſervations on, iii. 408
Legions, Roman, iii. 211
Letters, remarks on ſome, iii. 403
Levitas, ſignification of, ii. 80
Lex, what, ii. 246. ib. n. 1
Libraries of the ancients, i. 225, n. 1. ii. 42
———, national, wanting in England, ii. 43, n. 2
Lictor, etymology of, ii. 333
Life, like iron, ii. 279
Lightning, ancient ſuperſtitions reſpecting, i. 246
Lion, gratitude of a, i. 317
——— ſpoken differently of by Homer and Herodotus, iii. 17
Literary affectations, iii. 347
Lituus, ſignification and etymology of, i. 301
Loquacity, i. 62
Love, female, ii. 240
———, Plato's remarks on, iii. 313
Loveſongs of the ancient Latins, iii. 390
Lucilius, the poet, ii. 90, n. 2
Lucretius, Virgil borrowed whole verſes from, i. 80
Luxury, remarks on, i. 293, n. 1. ii. 94. iii. 153. 176
Lying, and telling a lye, different, ii. 299
Lyre, the warlike muſic of the Cretans, i. 45
Lyſias, ſtyle of, i. 107

M.

Magiſtrates, Roman, authority of the, iii. 35. 40
Mancinus, Hoſtilius, ſtory of, i. 267
Manner of doing things, importance of, iii. 313
Manubiæ, what, iii. 69
Marriage, i. 26. 244. 308
———, Roman modes of, i. 184, n. 3. iii. 342, n. 2
Marſi, account of the, iii. 234
Marvel, A. anecdote of, i. 61, n. 3
Maſk, theatrical, account of the, i. 299, n. 1
Matrona, and mater-familias, diſtinction between, iii. 342
Mattius, Cn. words coined by, iii. 187
Mature, ſignification of, ii. 217
Megalenſian games, i. 158, n. 2
Megara, ii. 26, n. 1
Meliſſus, Ælius, Lenæus, and Caius, iii. 341, n. 1
Memory, obſervations on, ii. 151, n. 1
———, extraordinary example of, ib.
Menageries, how called by the Romans in different ages, i. 139
———, by whom introduced amongſt the Romans, ib. n. 1
Menander, paſſages in, corrected, i. 153. 155, n. 8
———, anecdote of, iii. 268
Menippus, i. 72, n. 3. 135
Metellus Numidicus, i. 26. n. 1. ii. 28, n. 1

Metellus

Metellus Numidicus, his thoughts on matrimony, i. 26
Milesian virgins, story of the, iii. 158
Military rewards, i. 122, n. 1. 25
—— punishments, ii. 214
—— terms, ii. 215
—— laws, iii. 208
Mille, followed by a verb singular, i. 68
Mills of the ancients, i. 191, n. 7
Milo, death of, iii. 171
Mind, on the powers of the, iii. 5
Minerva's robe, i. xi, n. 4
Missile weapons, more effectual when projected upwards, ii. 135
Mithridates fortified himself against poison, iii. 306
——, his antidote, ib. n. 1.
—— understood twenty-two languages, iii. 308
Monks, antiquity of, ii. 147, n. 10
Monstrous births, anciently thrown into the sea, ii. 152, n. 14
Montaigne singularly deficient in memory, ii. 125, n. 1
Moon, things influenced by the, iii. 430
Moral sentiment, beautiful, iii. 199
Mortales used with propriety for homines, by Quadrigarius, iii. 83
Mothers exhorted to suckle their own children, ii. 320
Municipia, municipes, iii. 238
Music, medical efficacy of, i. 266
——, on the science of, iii. 249
Musical instruments, sympathetic vibrations of, ii. 159
Musonius, i. 283, n. 1
Mys, the slave of Epictetus, a philosopher, i. 136

N.

Naevius, the poet, i. 89, n. 2. 191, n. 8
——, epitaph of, written by himself, i. 90
——, wrote plays in prison, i. 191
Names, ancient laws respecting, ii. 142
Nanus, a good Latin word, derived from the Greek, iii. 401
Naples, healthy, ii. 187, n. 1
Nepos, Cornelius, mistake of, iii. 191
Neptune, sons of, ferocious, iii. 181
Nequitia, signification of, ii. 80
Neutrality in civil commotions criminal, i. 123
Nigidius, P. i. 211
Niobe's children, iii. 429
Nomen, what, i. 54, n. 11
Nouns, declensions of, i. 271. 336. ii. 183. iii. 78. 120. 382
Numbers, superstitious notions respecting, i. 205
——, Greek terms of, iii. 362

O.

Oaths, ancient, i. 80, n. 3. ii. 286
——, religiously observed by the Romans, ii. 105
——, men and women used different, ii. 286
Obesity, anciently accounted disgraceful, ii. 116, 117, n. 2
Obesum, meaning of, iii. 379
Obnoxius, what, ii. 100
Obsolete expressions, affectation of, i. 41. ii. 283
Œsophagus, opinions of the ancients respecting the, iii. 293
Œtolus, Alexander, iii. 179, n. 4
Olive-tree, change in the leaves of the, at the solstices, ii. 158
Olympias, the mother of Alexander, her witty reply to her son, iii. 9
Onesicritus, ii. 146, n. 5
Opilius, Aurelius, i. 94, n. 7
Opsimathia, ii. 288
Optics, skill of the ancients in, iii. 249
Osus, a termination always signifying excess, i. 255

P.

Pacuvius, M. the poet, i. 90, n. 5. ii. 89, n. 2
——, epitaph of, i. 91
—— and Accius, anecdote of, iii. 4

Palm, peculiar quality of the, i. 195
Pancratiast, what, i. 217, n. 3
Papirius Prætextatus, story of, i. 86
Paradoxes, iii. 296
Parcus, etymology of, i. 229
Parents, on the authority of, i. 113
———. See *Fathers*.
Partim, use and signification of, ii. 224
Passions, stoics and peripatetics constantly disputing about, i. 95, n. 3
———, advantageous, iii. 398
Paulus, *Julius*, i. 83
Pellex, what, i. 243
Penus, what, i. 233
Peregrinus, the philosopher, ii. 121, n. 1
Pericles, anecdote of, i. 14
Peripatetic and a stoic, dispute between, iii. 323
Persona, etymology of, i. 299
Petorritum, a Gallic word, iii. 195
———, what, iii. 195, n. 1
Phædon, of Elis, i. 135
Philip, of Macedon, ii. 143
———————, his letter to Aristotle, ii. 144
Philippides, i. 216
Philochorus, i. 209, n. 1. iii. 178, n. 2
Philolaus, the first who taught the world's revolution on its axis, i. 225, n. 2.
Philosophers, many were slaves, i. 135
———, most, poor, i. 137, n. 4
———, dress of, ii. 139
———, false, ii. 251. iii. 21. 67. 310
———, banished from Rm e, iii. 160
Physiognomy, i, 37, n. 2
Pigeon, wooden, ii. 222, 223, n. 3
Pignoriscapio, ii. 79
Piso, new figure of speech by, iii. 194
Planipedes, what, i. 48, n. 8
Plato, style of, i. 107
——— gave a great price for some books, i. 225
———, on the abuses of false philosophy, ii. 251
——— and Xenophon, rivals, iii. 113
Plautus, epitaph of, i. 90
———, on ascertaining the plays of, i. 186
——— wrote some of his plays in a bakehouse, i. 190
Players, not respectable amongst the Greeks and Romans, iii. 421. ib. n. 1
Pleasure, opinions of the ancients respecting, ii. 153
———, why some kinds of, are deemed baser than others, iii. 369
Plebiscitum, what, ii. 246. ib. n. 1
Plerique omnes, signification of, ii. 131, n. 1
Plutarch, catalogue of the lost works of, where, i. 2, n. 1
———, story of, i. 95
———'s treatise on the difference among men in mind and body mentioned, i. 1. ib. n. 1
——— censures of Epicurus, i. 116. 118
Poets, hard fate of, ii. 278, n. 2
———, contests between, iii. 268
Poison, slow, antiquity of the notion of, ii. 11, n. 2
Polus, the player, anecdote of, ii. 68
Polystephanus, ii. 146, n. 6
Pomœrium, what, iii. 37
Pompey, theatre of, ii. 194, n. 3
Pompylus, i. 136
Porcian family, origin and names of the, iii. 49
Postverta, the goddess, iii. 245, n. 1
Prænomen, what, i. 54, n. 11
Præpetes, signification of, ii. 15
Præter propter used by Ennius and others, iii. 393
Prætexta, what, i. 86, n. 3
Prætors, iii. 35. 41
Praise, cold, more injurious than severe censure, iii. 372
Prayers of the Romans, iii. 62
Prepositions, prefixed to words, observations on, i. 133. 273. ii. 70. iii. 141
Privilegium, what, ii. 246
Pro, use of the preposition, ii. 280
Probus, the grammarian, the first decipherer, iii. 287, n. 2

Profligacy, contempt shown to, by the Lacedæmonians, iii. 332
Profligo, improper use of, iii. 146
Proletarii, what, iii. 229
Prologue spoken by Laberius, ii. 133, n. 1
Properare differs from festinare, iii. 242
Prosa, the goddess, iii. 245, n. 1
Protagoras, i. 288
———, story of, i. 305
Proverbs, i. viii. xiii, n. 10. xiv, n. 12. 3, n. 3. 14. 36. ib. n. 4. 39, n. 8. 62, n. 1. 64. 110, n. 6. 152. 153. 202. 204. 206, n. 2. 246. 337. ii. 122, n. 1. 181, n. 6. 218, n. 2. 295, n. 2. 331. 340. iii. 45. 84. 88. 180, n. 5. 269. 274. 330
———, ex pede Herculem, and ex ungue leonem, origin of the, i. 3, n. 3.
Providence, arguments for, ii. 1
Prudence recommended, iii. 81
Psylli, story of the, iii. 234
Ptolemy Philadelphus, anecdote of, ii. 43, n. 2
Publius Syrus, iii. 301, n. 1
———, sentences of, iii. 302
Pulse, mistake of a physician respecting the, iii. 352
Punishment, reasons for, ii. 34
Putum, signification of, ii. 13
Pyrrhic dance invented by the Cretans, i. 46, n. 5
Pyrrho, ii. 283, n. 1
Pyrrhonian philosophers, ii. 283
Pyrrhus, story of, i. 200
Pythagoras, discipline of the school of, i. 37
———; on some doctrines of, i. 261

Q.

Quadrigarius, *Q. C.* i. 32, n. 4. 68
———, elegant expressions of, iii. 259
Quæstor might be summoned before the prætor, iii. 35
Quibbling, i. 7, n. 4. iii. 201. 327. 360
Quiesco, pronunciation of, ii. 37
Quin, use of, iii. 298
Quoad vivet, and *quoad morietur*, signify the same, ii. 115
Quotations, false or partial, strictures on, ii. 48, n. 1

R.

Raisin wine made by the ancients, ii. 258, n. 2
Reading, part of the amusements at the feasts of the ancients, i. 82, n. 2. iii. 30
Reconciliations between eminent men, ii. 349
Regulus, story of, ii. 11
Religiosus, true signification of, i. 255
Remmius Palæmon, iii. 276, n. 1
Rescire, signification of, i. 138
Retæ, and *flumina retanda*, signification of, ii. 312
Rhetoric forbidden to be taught in ancient Rome, iii. 160
Rhodes, ii. 51
Rhophalic verse, iii. 127, n. 5
Rings, ancient fashions respecting, ii. 216
Rivers, largest, according to the ancients, ii. 212
Rogatio, what, ii. 246
Roman senate, forms of the, i. 258
———, comic writers, classed by Sedigitus, iii. 185
Romans, ancient, frugality of the, i. 157
———, piety of the, i. 170, n. 3
———, manners of the, i. 314. iii. 334, n. 1. 401, n. 1
———, dress of the, ii. 84. iii. 59
———, dainties of the, ii. 94. iii. 30. 153, n. 1
———, spirit of the, ii. 269
———, classes of, ii. 271, n. 1
Rome, usually quitted in the summer, ii. 187, n. 1
Romulus, story of, ii. 306

Rubigo, a god worſhipped by the Romans, i. 249, n. 2

S.

Sacellum, not a compound, ii. 29
Salluſt, his imitation of Demoſthenes animadverted on, i. 167
——, remarks on the ſtyle of, i. 269
——, defence of an expreſſion of, ii. 266
——, character of, iii. 309, n. 1
——, explanation of a paſſage in, iii. 337
——, corruptions of, iii. 428
Saltem, uſe of, ii. 369
Salutation, ancient cuſtom of, i. 231, n. 1
Santra, ii. 37, n. 3
Sceptics, ii. 283
Scipio Africanus, i. 192. 276. ii. 21. 44
—— *Aſiaticus*, ii. 108
Scribes, ii. 24, n. 1. 25
Sculna, what, iii. 438
Scytale of the Lacedæmonians, iii. 284
Sea, on the waves of the, i. 176
Second ſight, inſtance of, iii. 174
Self-denial, obſervations on, i. 98, n. 1
Senate, Roman, forms of the, i. 258. ii. 350, n. 2. iii. 129. 133
Senatores pedarii, what, i. 227
Seneca, ii. 328. ib. n. 1
Senſe to be regarded as well as ſound, ii. 303
Senſes, remarks on the, ii. 69. iii. 369
Sepultus, ſignification of, iii. 419, n. 1
Sequeſtris, *ſequeſtro*, iii. 348
Serpent, enormous, ii. 9
Serpents ſubdued by certain people by incantations, iii. 234
Sertorius, ſtory of, iii. 182
Servilius Geminus, ii. 334
Servus receptitius, what, iii. 275
Sextary, what, i. 213, n. 2
Ships, ancient kinds of, ii. 265
Sibylline books, i. 75
Siccius Dentatus, extraordinary valour of, i. 121
Sicinnium, *ſicinniſtas*, iii. 410
Sigillaria, i. 104, n. 2. 291, n. 2
Signs, antiquity of, i. 291, n. 2
Sin, impolicy of, ii. 356
Siticines, what, iii. 418
Situs, ſignification of, iii. 419, n. 1
Slaves, laws reſpecting buying and ſelling, i. 238. ii. 66
——, ſtate of, amongſt the ancients, i. 320, n. 4. ii. 201, n. 5
——, ſervus receptitius, what, iii. 275
Sleeves not worn by the early Romans, ii. 84
—— formerly marks of gentility in England, ii. 85. n. 1
——, whence the expreſſion, a ſleeveleſs errand, ibid.
Slingers of the ancients, ii. 136, n. 1
Snow-water pernicious according to Ariſtotle, iii. 375
Socrates, patience of, i. 71
——, ſelf-denial of, i. 98
—— injured by Ariſtophanes, i. 191, n. 8
——, anecdote of, ii. 130, 2d n. 1
Soleciſm, etymology of, i. 31, n. 2
——, ſtrictures on the word, i. 335
Solon, defence of a law of, i. 123
Song, well applied, iii. 251, n. 1
Sophiſts, i. 290, n 2. 305. ib. n. 1. 308. ii. 190
Soror, etymology of, iii. 26
Sotadici, what, ii. 78, n. 4
Sotericus, ii. 331, n. 4
Sotion, i. 35, n. 1
Spartans uſed flutes, not trumpets, in battle, i. 43
——, why temperate in the uſe of wine, ii. 306, n. 1
Spartoi, the men ſprung from the dragon's teeth ſo called, iii. 267, n. 1
Speaker, anciently often named himſelf firſt, i. 4, n. 3
Spectatus, uſe of the word, iii. 59, n. 1

Speusippus, i. 226, n. 5
Squallere, signification and etymology of, i. 111
Stadia explained, i. 2, n. 2
Stars, on the names of some of the, i. 142. iii. 23
Statius, a servile name, i. 282
Stilo, Ælius, ii. 249, n. 1
Stoic, true, distinguished from the false, i. 4
—— philosophy, ii. 337. iii. 398
—— and peripatetic, dispute between, iii. 323
—— in a storm, iii. 364
Stribligo, or strobiligo, signification of, i. 335. ib. n. 1
Style, remarks on, ii. 88. 302
Suada, the goddess of eloquence, ii. 329, n. 2
Subtleties, verbal, i. 7, n. 4
Suicide not encouraged by the Romans, iii. 158
Sulpicius, Servius, i. 119
Sumptuary laws of the Romans, i. 157
——— —— Adam Smith's remarks on, i. 160, n. 6
Sun-dial, the first erected in Rome, i. 188, n. 1
Superesse, meaning of, i. 81
Superstitions, i. 202. ib. n. 2. 205. 246. iii. 37, n. 1
Susque deque, iii. 227
Syllogism, iii. 188
Symposiacs of Taurus, ii. 31

T.

Talent, Attic, value of the, i. 226, n. 6
Talkativeness, i. 62
Tarratia, Caia, ii. 18
Taurus, the philosopher, i. 95, n. 2
—— — ———, his reply on anger, i. 95
—— — ———, story of, i. 100
Tautology, iii. 71
Terence, ii. 89, 90, n. 2
Tertium and tertio, remarks on, ii. 192
Tessera, ii. 270, n. 2
Testamentum, not a compound, ii. 29
————, three kinds of, iii. 190
Theft, laws respecting, ii. 92. 119, n. 3. 314
——, oath taken by the soldiers concerning, iii. 209
Theophrastus, ii. 128
Theopompus, ii. 242, n. 2
Thucydides, age of, iii. 184
Tides, iii. 94, n. 2
Timarchus, iii. 332, n. 1
Timon, of Phlius, i. 226
Tiro, Tullius, strictures on, ii. 51
Torquatus, T. Manlius, story of, ii. 178
Trachea, opinions of the ancients on the use of the, iii. 293
Translation, remarks on, ii. 162. ib. n. 1. 310
Trees, lucky and unlucky, ii. 230, n. 9
Tribune, paymaster, ii. 79, n. 1
———, authority of the, iii. 31
Trifling, ii. 32. iii. 122
Triones, signification of, i. 144
Trust, breach of, anciently deemed theft, ii. 93
Twelve tables, on the laws of the, ii. 119, n. 3. iii. 405
—— — ——, history of the, iii. 405, n. 1

U.

Undus, the termination, ii. 307
Urine, why fire provokes, iii. 375
Usucapio, ii. 79

V.

Valerius Antias, i. 32, n. 5
—— *Probus*, i. 66
Varro, i. 68, n. 1. 144, n. 4
——, number of books written by, i. 208
Vaticanus, etymology of, iii. 247
Venus Victrix, ii. 194, n. 3
Verbs, on the inflexions of, ii. 76. iii. 169

INDEX.

Verbs, frequentative, on the pronunciation of, ii. 156
—— common, iii. 166
—— active put for passive, iii. 357
Vescus signification of, iii. 213
Vestals, i. 50. ii. 19, n. 2
Vestibulum, what, iii. 212.
Vestri and vestrum, remarks on, iii. 426
Vexare, meaning of the word, i. 109
Victims called bidentes, what, iii. 216
Virgil, true reading of a passage in, i. 79
—— borrowed whole verses from Lucretius, i. 80
——, remarks on some expressions of, i. 104. 107. 130. 235. 301. ii. 15. 112. 123, n. 1. 169. iii. 53. 214. 340
——, riddle of, explained, i. 189, n. 4
—— story of, ii. 112
—— on his imitations of Greek poets, ii. 162. iii. 80. 288.
—— anachronisms of, ii. 233, 234, n. 3
Vision, on the nature of, i. 324
Vivaria, what, i. 139
Voconian law, ii. 87, n. 2
Voice, whether a substance or not, i. 321
Vortices, ii. 3, n. 2

W.

War, Roman form of declaring, iii. 208
Warlike music of the Lacedæmonians, i. 43
Waterspouts, iii. 365, n. 2
Weapons, various kinds of, ii. 264
Whirlwinds, iii. 365, n. 2
Winds, ancient Greek and Latin names of the, i. 145
—— affect the sea differently, i. 176
Wine, on the use of, amongst the ancients, ii. 257. ib. n. 1
——, raisin, made by the ancients, ii. 258, n. 2
——, answer of Romulus respecting, ii. 306
—— of Lesbos, iii. 13, n. 1
——, Plato recommended moderate indulgence in, iii. 137
Wisdom, the daughter of Use and Memory, iii. 20
Wives, power of husbands over, ii. 258
Woman incapable of keeping a secret, i. 87, n. 3
——, who poisoned her husband and son, story of a, ii. 347
Women of Rome abstained from wine, ii. 257. ordered by law to kiss their relations, and why, ib. did not use the same oaths as the men, ii. 286
—— of Greece not allowed to indulge in excess of wine, ii. 257, n. 1
—— — France, ii. 258, n. 2
Wonderful things, ii. 147. iii. 244
Wood rubbed with alum said not to take fire, iii. 134
Words, on the use of, ii. 76, n. 1. 120, n. 1
—— with opposite significations, ii. 174. 352
—— natural signs of things, ii. 207
——, influence of custom on, ii. 365, n. 6
——, old, meaning of some, iii. 379

X.

Xanthippe, i. 71
Xenophanes, i. 209, n. 1
Xenophon and Plato, rivals, iii. 113

Z.

Zeno, anecdote of, ii. 6, n. 1

ADDENDA ET CORRIGENDA.

Vol. I.

Page 52. l. 1. *for* ſeventeen, *read* ſeven.

106. l. 3, *for* divinat, *read* divinit.

124. *Note*, "ſevere law." Plutarch's word is παράλογωτατον. This perhaps ſhould rather have been rendered, moſt unreaſonable and diſproportionate.

133. *for* propoſitions, *read* prepoſitions.

144. *Note.* Manipli.—Here the ſcazon is defective in a ſyllable, to remedy which Turnebus propoſes to read *ite* after *manipili*. Again, Æli is a falſe quantity, ſo Heyne timidly and doubtfully propoſes to read "ſtilo." See his note.

146. *for* αιθραγετης, *read* αιθρηγενετης.

155. *for* ειν, *read* εϛιν.

171. *for* Deii, *read* Dii.

172. *for* geſte, *read* geſta.

188. *for* Anictinum, *in note*, l. 3 *from the bottom, read* Arietinum.

189. *for* Solinus ad Salmas, *read* Salmaſius ad Solin.

225. *Note, for* Halberotadt, *read* Halberſtadt.

255. *Note, for* adverſarii, *read* adverſaria.

256. *for* reliquendo, *read* relinquendo.

300. It may be added, that ſome derive perſona from περι ζωνη, which is nearly as probable as any.

315. *for* κλειο, *read* κλειω.

330. *for* America, *read* Armenia.

Vol. II.

Page 22. *for* ſolutionis, *read* ſolutioris.

The formation of theſe words ending in mentum, is from the ſupines, as thus—moni-tum, monu-men, mentum, with men inſerted, and tum ſometimes rejected, and ſometimes prefixed.

Page 66. A very learned friend who has examined this queſtion of the ſervi pileati very carefully, writes to me thus on the ſubject:

These ſlaves were not of a higher order; they are diſtinguiſhed from the bare headed, but not ſet above them.—The caſe was this:

If I exchanged a ſlave with the pileus, it told you the buyer, that I the ſeller was not reſponſible. In general, the pileati were new untried ſlaves, for whom the maſter could not anſwer; and thoſe for whom he did anſwer, or the non-pileati, were thoſe he had long poſſeſſed, and often uſed.

78. There are extant many monkiſh verſes of this ſort.

85. There is a book on the Uſe of Gloves, by a John Nicolai, publiſhed in Germany, in 1701; and a great deal on this ſubject may be found in the Curioſities of Literature, publiſhed by D'Iſraeli.

103. What I have rendered to bear up boldly, is, on recollection, hardly forcible enough; it rather means to be ſo diſengaged from one thing, as to be wholly ready for another. Thus in Horace, ſemper vacuus; and thus alſo, vacare philoſophiæ, means to be intent on philoſophy alone. This vacare adverſum adverſarios, may mean, "to be thoroughly prepared againſt his adverſaries."

110. *for* availed but only, *read* availed only.

113. *for* χιονη, *read* χιονι.

127. *for* "nor I do," *read* "nor do I."

137. *for* incardeſcit, *read* incandeſcit.

144. Διαδοχης rather means ſucceſſion to the conduct of public affairs.

150. *for* regi, *read* tegi.

160. *for* quænam, *read* quæram.

176. The word fabuloſus ſhould have been here explained; it means a man much talked of.

180. Struck with grief is hardly forcible enough; it means, with a mixture of grief and rage. Thus in Virgil, the expreſſion of ſævi doloris conveys a ſimilar idea.

205. The expreſſion of opicas occurs in Auſonius. See his Profeſſores, 22.

Exeſas tineis opicaſque evolvere chartas.

Page

Page 215. The orbis may be thus diſtinguiſhed from globus the one was fixed and ſtationary, the other flying here and there.

229. *for* a body, *read* a dead body.

260. *for* ſantoribus, *read* fautoribus.

270. *for* 5010, *read* 3015.

308. *for* becoming of, *read* becoming in.

310. *for* dicare, *read* dicam.

316. *for* goods ſought, *read* goods were ſought.

348. The ſtory here related is quoted by Meurſius, and occurs in lib. i. chap. 17. Ethicorum Maj. Ariſtot.

Vol. III.

Page 2. l. 3. *note, for* according, *read* contrary.

13. *note, for* Apia, *read* Chia.

35. Romæ ſtationibus.—See Horace, ſat. iv. l. 1.

Nulla taberna meos habeat neque pila libellos.

On which the following Vet. Schol. is produced by Baxter:

Negat ſe libellos ſuos edere bibliopolis qui *ſtationes* vel armaria circa pilas vel columnas habebant, & in pilis epigrammata ſcribebant poetæ qui non tradebant bibliopolis.

Thus the ſtalls or ſhops of bookſellers were, it ſeems, called *ſtations*, from whence the Engliſh word *ſtationers* is well derived.

84. *for* heri, *read* here.

167. *for* fariatur, *read* fari iatur. This emendation is propoſed by Salmaſius, and is certainly right.

173. *for* Pamphilas, *read* Pamphila.

194. *for* Julio, *read* Julius, and *for* Julii, *read* Julio.

230. *for* ferroque, *read* feroque.

262. *for* ιςοδιον, *read* εφοδιαζον.

319. *for* Leuctria, *read* Leuctra.

342. The Romans diſtinguiſhed between matrimonium and nuptiæ. A woman by uſe entered into matrimonium, and ſhe was then matrona. The coemptio and confarreatio made way for her to be-

come

come not only matrona, but materfamilias. The coemptio and confarreatio produced the justæ nuptiæ; but in all three cases she was matrona.— As a woman without children was called matrona, from the hope of having them, so vidua was applied to an unmarried woman.

An te morantur virgines viduæ domi.

Occurs in the Agamemnon of Seneca.

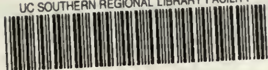
Page 360. I am probably wrong in translating *a manuario* by "a waiter." I was misled by finding, book xvi. c. 7. that Laberius uses manuarius for a light-fingered thief. It was a term at play, and the æs was that by which the collusores manum, i. e. jactum redimebant. See Gesner. Quasi ex plumbis manibus collecto, says Torcellinus, in V. and goes on—respicit autem ad vices ludendi seu jactus, qui ab Augusto apud Sueton. c. 71. manus dicuntur. In the passage from Suetonius, si quas *manus* remisi cuique exegissem, &c. The manus unclaimed by Augustus, is the money lost after an unlucky throw. Casaubon. Perhaps therefore the passage in Gellius should be rendered,

"Like money given by the players for the throw."

for similiar, *read* similar.

395. Præter propter. Præter is excess, propter, that which it approaches. Thus we say in English a little beyond the nail, or below it. We are beyond the right mark. See Gesner and Salmasius.

416. I should have referred the reader in this page to Dr. Taylor's Dissertation.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